THE HINDOO PATRIOT

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Summary of News.

Monday, 16th February.

MR. ARNOLD WRIGHT, who was for some years on the staff of the *Times of India*, has collected a great many specimens of newspaper humour and other literary characteristics of the press of India. The volume will be published by Mr. T. Fisher Unwin under the title of "Curiosities of Indian Journalism." It will appear in the same form as "English as She is Taught."

IN connection with the Cawnpore water-works and drainage scheme, it is understood, that the conference between the Lieutenant-Governor, Mr. Baldwin Latham, Mr. Hughes and the Callector, resulted in its being decided that the sewerage of the city should be carried in a covered main from the Susaman Nullah to a point on the Ganges below Cawnpore, the course to be by the side of the road which runs parallel with, and at a distance varying ¼ to ½ mile from, the river. Further, that a site for the pumping station has been selected above Old Cawnpore, arrangements being made for a connection with the canal by a *rajbardie* as a resource to fall back upon in the event of a possible failure of the supply of water owing to an abnormal fall of the Ganges.

THERE is no other newspaper correspondent in the world so famous as M. De Blowitz, who is paid, if rumour be correct, the handsome salary of £3,500 a year to watch the interests of the *Times* in the French capital. The achievements of this prince of journalists have been many and varied. In 1878 he astonished the representatives of the Great Powers then assembled at the Berlin Conference by publishing daily reports in his newspaper of the principal speeches delivered at the sittings. This he succeeded in spite of the fact that all the members of the Conference had given a pledge of secrecy. Bismarck's surprise at finding a very important speech of Prince Gortschakoff published with substantial, if not absolutely textual, accuracy was so great that he made a careful search under the table during one of the sittings, and on being asked what he was doing replied that he was looking to see if M. De Blowitz was hidden there. The then German Chancellor was destined, however, to receive a greater surprise still, for just before the termination of the treaty which crowned with success the deliberations of the Conference, out came the *Times* with the full text of the provisional document. M. De Blowitz, as he has since stated, committed the whole thing to memory as it was read slowly over to him. His informant was solemnly bound not to allow the draft to be copied, and the marvellous memory of the *Times'* correspondent thus stood him in splendid stead. Needless to add that the telegram was not despatched from Berlin, where it would most assuredly have been stopped by the authorities.

THE first through passenger from Calcutta to Bombay by the direct route of the Bengal-Nagpore Railway was Sir Charles Crosthwaite, who went over the line accompanied by the Agent and Chief Engineer, Mr. Wynne, on his way home last week. The journey from Assansol to Nagpore was accomplished in twenty-eight hours.

THE Secretary of State is arranging to convert certain 3½ per cent Sterling debentures, payment of which falls due this year into 3¼ per cent debentures. This means a saving in the Home interest charges of a quarter per cent on the amount.

THE United States Government intends testing whether rain can be produced by artificial means. On the motion of Senator C. B. Farwell of Illinors, a clause was added to the Appropriation Bill, providing that 2,000 dols shall be expended in experiments, for the purpose, by means of the explosion of dynamite. The theory in regard to producing rain by explosives is based partly upon the fact that, after all the great battles fought during the century, heavy rain-falls have occurred.

THE Canadian Parliament has been dissolved. The Premier, Sir J. Macdonald, will negotiate for a Treaty of commerce with the United States Government.

Tuesday, 17th February.

A CONTEMPORARY says:—"After the lapse of full four years there has again been a renomination of the members of the Provincial Council of the United Provinces. Sir Ahmed Khan, who represented the Mahomedan community ever since the establishment of the Provincial Council, has been renominated, and so have been Messrs. Woodburn and Bennet. Pandit Ajodhia Nath, Maharajah Protab Narayan Singh of Ajodhia and Rai Durga Prasad of Gorakhpur go out, and in their places come in Sir Rana Shunker Buksh Singh of Khajurgaon and BabuBireshar Mittra, of anti-Congress notoriety. who figured in a rather unenviable light in Mr. Pincott's article in the *West Minister Review*. The new European member are Messrs J. J. V. Lumsden, Commissioner, Benares, G. T. Spankie, Barrister-at Law, and A. Izzat, Agent of the Bengal North-Western Railway. We do not care to say anything about the European members, but we seriously ask if Sir Rana Shunker Buksh will represent the aristocracy of Oudh, whom, will Babu Mitra represent? The educated natives who fully disown him, or the aristocracy of the North-West who perhaps do not even so much as know him? And yet Government want us to be satisfied with the present system which would bring men like Babu Mitra to the front, men possessing perhaps no other qualification than that of being regular attendants at the Government House! Surely there were many other capable and influencial Bengali gentlemen domiciled in these provinces whose services might with advantage have been utilized in the Council Chamber of Sir Auckland Colvin."

THE cattle trespass Act (1 of 1891) comes into operation from the first April next, and applies to the whole of India excepting the Presidency towns. The new law allows compensation up to Rs, 100 for illegal seizure or detention of cattle.

THE vexed question of a new Government House for Bombay has, we hear, been settled by determining to extend the existing Government House at Malabar Point. Plans are in active preparation, for really fine reception rooms and proper accommodation for the members of the Staff, the Governor's Body Guard, the Band, &c. The new buildings should be ready for occupation at the beginning of the next Bombay season. The area of building land at the Point, now that it has been carefully allotted to the different buildings is, we hear, much larger than was generally believed. The cost of the new buildings, which will virtually form a new Government House, should be a good deal more than covered by the sale of Government House, Parel, and the extensive grounds around it."

THE Indian Councils Bill, introduced in the House of Commons by Sir John Gorst on Monday Jan. 26, is drafted on the same line as the measure which passed the House of Lords last session, but was withdrawn, with a number of other Bills in consequence of the presssure of business in the Commons. It provides for an increase in the number of members of the Indian Councils, and for certain modifications of the provisons of existing enactments as to business at legislative meetings; empowers the governing bodies to fill up vacancies in the number of additional members; and invests the provincialLegislatures with power to repeal or amend, under certain conditions, laws and regulations made by any authority other than such Legislatures.

LORD RANDOLPH CHURCHILL, it is said, is in favour of the main features of the Indian Councils Bill, drawn up by the late Mr. Bradlaugh.

AN excellent movement has just been started in Sind. A society has been established at Jacobabad by some Zemindars to take steps to improve the breed of cattle, and devise means to protect themselves agains the encroachment of the wily money-lender on their rights.

WE are glad to see that one of the most remarkable features in the report on public instruction in the North-West Provinces and Oudh is the evidence of the growth of collegiate education. The number of matriculated students, too, is rising so rapidly that the existing accommodation is said to be barely adequate.

Wednesday, 18th February.

ACCORDING to Mr. Gladstone, England possesses, year by year, some six or seven hundred millions of irresponsible wealth—wealth which no law reaches, which the owner does not spend, and which is withdrawn from all public cognizance, and laid up in secret.

MR. DADABHAI NOWROJI has not yet succeeded in overcoming the hostility of a section of the Clerkenwell Liberals, but so far his opponents have been unable to persuade any one to take Mr. Eve's place, and the local paper, which supports the persevering Parsi candidate, declares that his supporters are increasing every day. He seems as determined as ever and feels certain of winning the seat in a single-handed battle with Captain Penton.

THE European and Eurasian population of Calcutta are estimated at 35,000, and 98 in every 1,000 of these are in receipt of charitable relief.

A RESOLUTION published in in the *Gazette of India* announces that the Governor-General in Council is pleased to rule that an examination, equivalent to the revised Lower Standard Examination in Hindustani, laid down in Public Works DepartmentCircular No. 18 P.W., dated 24th November, 1888, may be considered sufficient for the language test required to be passed by probationers before final appointment to the Superior Traffic Department of State Railways.

HIS Honor the Lieutenant-Governor of Bengal, Sir Charles Elliott, has been pleased to accept the office of patron to the Mahomedan Literary Society of Calcutta.

SEVERAL members of the Viceroy's Staff have been the recipients of handsome presents from the Cesarewitch as mementos of his Imperial Highness's visit to Calcutta.

THE Egyptian surplus for the last year amounts to £590,000, the revenue being the largest that has yet been collected.

CHOLERA has broken out badly in Calcutta, and during a portion of the week after the pilgrim left, hundred deaths a day took place in and about Dhurmtollah ghat, the inhabitants being the greatest sufferers. In several places the illness was all but epidemic, and we learn that in the week ending the 14th instant no fewer than 438 deaths from cholera were registered. Of these, 250 actually occured at the principal bathing ghats during the recent festival. The sickness spread rapidly along the lines of railway, and a large tract of country was affected.

MR. JUSTICE PRINSEP, as President of the District Charitable Society, has, we understand, addressed a letter, urging the Government of Bengal to appoint a Commission for the purpose of collecting evidence in regard to the poverty of Europeans and Eurasians in Calcutta, and of suggesting the means of relief. It remains to be seen what action Sir Charles Elliott takes upon this application.

OVER 200 female students are studying medicine in the different Medical Colleges and Schools in India, and the Principals of these Institutions testify to their good behaviour.

THE proposal to run a special mail train from Bombay, when the mail steamer arrives in harbour, after the ordinary mail train to Jubbulpore has left Bombay, has been under consideration by the local Government, which has formulated certain proposals for the acceptance of the Railway Companies concerned. The Government suggests that a train carrying mails and passengers should be started for Calcutta five hours after the arrival of the mail steamer, and that the Railway Companies should be permitted to charge twenty-five per cent more than the present fares. As a contribution towards the cost of the train, the Government (Post Office), it is said, offers to pay one rupee per mile run to the G. I. P. Railway Company, and twelve annas per mile to the East Indian Railway Company.

THE Bank of England has paid back the third million to the Bank of France, thus wiping out the loan of three millions sterling.

THE Queen has selected Grasse, near Cannes, as the place for her spring visit.

Thursday, 19th February

IN reply to Mr. Conybeare, in the House of Commons, on January 29, Sir J. Gorst said that the Secretary of State did not propose to take any steps in relation to the Dum-Dum murder case. He had no authority to review or interfere with the decision of the highest judicial tribunal in Bengal. Sir G. Campbell asked whether information had been received of the steps taken by the military authorities in regard to the lack of discipline disclosed in this case. Sir J. Gorst replied that the military authorites had made a careful inquiry into the alleged disorders, and had taken such steps as they trusted would prevent their recurrence.

THE Egyptian Council has approved the nomination of Mr. Justice Scott as Legal Adviser to the Egyptian Government, owing to the influence brought to bear in the matter by the Khedive. The nomination almost caused a Cabinet crisis, Riaz Pasha, President of the Council, objecting to increased British influence in the country.

THE French press object to the nomination of Mr. Justice Scott as Legal Adviser to the Egyptian Government, on the ground that it will increase British influence in Egypt. It is believed that Count Daubigny, the French Minister at Cairo, has been instructed to protest against the appointment.

THE *Englishman* writes :—"Sir John Gorst's reference to overwork in Indian mills is singularly ill-timed. It is all very well to propitiate English workmen, but Sir John Gorst owes a duty to India, and no man in England can know better that the Factory Commission has demolished the bugbear of tender-hearted Cottonopolis."

IT IS reported that Calcutta is to have a new hotel on a scale sufficiently large to meet even the greatest demands during the cold season. A syndicate of capitalists has been formed, and it is proposed to acquire a site in Chowringhee facing the Ochterlony Monument. It has yet to be seen whether the scheme will come to maturity, as more than once in the past similar projects have come to nought. The syndicate have now the choice of three situations, one being near the Eden Gardens and the two others in the most business part of the town. The new hotel is to be managed on French and American principles, and the great attraction is to be the application of a system of cooling the rooms by a refrigerating apparatus which will be so managed as to give any temperature desired, and an automatic punkah, which will obviate the necessity of employing punkah coolies. The plan of the new hotel has been drawn on a scale which appears very large for an eastern town, and the idea is to manage matters with the greatest of liberality, and make the establishment as convenient and comfortable as possible, especially in the hot season.

"WITH all due respect to our contemporary, the *Englishman*, we again repeat that, as at present arranged, both H. E. the Viceroy and Lady Lansdowne will pay a visit to Darjeeling during the coming season. Their stay will only be a short one, but still sufficiently long to enable our august visitors to form their opinions as to the relative merits of Simla and Darjeeling as a summer residence, and will in all probability be the precursor of future visits."—*Darjeeling News.*

A PUBLIC meeting was held on the 23rd Magh, at Ullubaria, says the *Ullubaria Durpan*, to protest against the Age of Consent Bill. More than 500 people attended the meeting.

A FEARFUL railway accident is reported from Thamine, six miles distant from Rangoon. Four persons were run over by a luggage train and cut to pieces. They were trespassing at the time. It is generally believed that the unfortunate men were returning to Rangoon having committed theft at Thamine when the train ran over them. It is, however, asserted that the thieves murdered the four men and cut them into pieces.

MISFORTUNES, in their trick of not coming singly, make no exception of Indian railways. On last Monday night, at about seven o'clock a fire broke out in some jute stocked outside the Sealdah goods sheds, and some three hundred drums of jute were more or less damaged by fire and water. While the staff were engaged in extinguishing this fire, a telegram was received from Sara stating that a flat loaded with jute had caught fire on its way from Sara to Damukdia ; while early on Tuesday morning intimation was received by the authorities at Sealdah of a fire broken out in the Chitpore goods shed, among jute which was consigned to Sealdah, but which had been unloaded at Chitpore for want of space at the former station. These three fires, happening in such quick succession seem to point to incendiarism.

Friday, 20th February

THE *Englishman* has an appreciative note on the growth of Bengali literature from which we gladly make the following extract :—

Few Europeans have any idea of the literary activity of the great multitude of educated Bengalis who do not use English, and of the ability and ingenuity with which their tastes are gratified or stimulated by vernacular authors. A perusal of the annual Report of the Custodian of the Bengal Library affords conclusive evidence that Bengali literature is not all rubbish, but that earnest men of thought, and men gifted with imagination and versatility burn the mid-night oil, stimulated by the hopes and enduring the anxieties of authorship. While it is gratifying to read the list of books of a solid character, more interest attaches to the curious public actions.

MR. MORLEY'S motion in the House of Commons for a vote of censure on the Government's administration of Ireland was rejected by a majority of seventy five votes.

OUR enemies in the Anglo-Indian Press are no doubt trying their best to knock the opposition on the head. Every meeting, however enthusiastic and successful, is being described as a packed one. The *Civil and Military Gazette* is of course no exception to the rule. It is doing all that it can in belittling the opposition in the Punjab. Speaking of the attitude taken up by our contemporary in regard to the Baoli-Sahib meeting of which we spoke in our last, the *Tribune* writes:—"We are surprised to see that still our contemporary persists in describing the meeting as a hole and corner affair. In its issue of 13th Feb. last, it said that " the leading Hindus were mostly absent, the meeting being chiefly composed of small shopkeepers." The opposition will certainly not be knocked on the head by such misrepresentations. There were a large number of small shopkeepers, and their taking an active interest in the proceedings shows the strength of the opposition and the depth of the feeling against the measure. Has anybody ever seen our shopkeepers taking part in public meetings before? As to the absence of the Hindu leaders,—whom does the local Oracle regard as Hindu leaders? There were present at the meeting among others the following gentlemen :—Lala Sowdagur Mull, jeweller; Lalas Hazari Mal, Harnam Dass, Ram Rattan and Bhawani Dass, Municipal Commissioners; Lalas Kushali Mal, Tirath Ram, Bankers and Lala Kotu Mal, *Kothidar*. Who, if not these, are the headmen of the local Hindus? Then we would ask our contemporary to read the names of gentlemen who moved and supported the resolutions, which would shew that statements by reform-at-any-price party, regarding the strength of the opposition in the Punjab, should be taken with a very large spoonful of salt."

THE *Indian Mirror* says :—

It has sowed seeds of disunion, not as between Hindus and Mahomedans, but as between Government and Hindus, and as we feel ashamed to record, between Hindus and Hindus. We are, at the present moment, a fit object of mirth to the gods—and, let us add, to the godless. We have been making a really sad exhibition of ourselves and not a few of us have been behaving exactly in the manner of the proverbial evil bird. It may pay a few to do so. But can it also pay the Hindus, as a nation? A house divided against itself cannot stand. No more can the Hindus, torn up by internal dissensions, and wrecked by passion, each one's hand at his neighbour's throat. The sight is, of course, most welcome to our enemies, who have now succeeded in seeing the day for which they were praying with all their heart. But if the day be prolonged, and even allowed to run into a second one, then woe betide the Hindus, for it means annihilition. Considering all things, we had much rather that we had done with this Age of Consent Bill. And only let the opponents of the measure see that they have made a real gain, when it has been passed and become law. For, no Viceroy will for very many years dare allow another Law Member of his Council to introduce a Bill for social reform of any kind. The passing of the Age of Consent Bill, while it may be claimed as a victory by its supporters, will, in reality mean the triumph of its opponents.

LALA ISHUR DASS, President, Sanatan Dharma Sabha, Amritsar, writes :—I have the pleasure to inform you that a meeting of the Sanatan Dharma Sabha of this place was held to consider the Scoble Bill about raising the age of consent, and a Resolution was passed unanimously that "The Sanatan Dharma Sabha of Amritsar strongly protests against the passing of the Age of Consent Bill, as it would affect Hindu religion, and be a cause of disgrace to the Hindus.

THE Maharaja of Naldanga, who is a staunch reformer, is decidedly against the Age of Consent Bill, says the *Jessore Sammilani.*

A PUBLIC meeting was held at Magura, says the *Jessore Sammilani*, to protest against the Age of Consent Bill. More meetings will be held soon in other Sub-Division of Jessore.

Saturday, 21st February.

WE make room for the following :—

The Anjuman-Himayat-Islam of Lahore held a meeting, under the presidency of Shaik Khuda Baksh, Judge, Small Cause Court, and unanimously supported the Resolutions, passed by the Madras Mahomedans against the Consent Bill.

A crowded monster meeting of the citizens of Puna to protest against the Consent Bill was recently held in the spacious plain before the Peshwas' Shanwar Vada. A large and beautiful Mandap was erected for the occasion, and in response to an invitation, issued by Mahamohopadhyaya Ramshastri Apte on a requisition, signed by over fifty influential gentlemen, representing the different communities of the city, throngs of people, numbering in all over seven thousand, attended the meeting. The Mandap, though extensive, could not accommodate the anxious crowds, and they occupied the outside plain. Amongst those present, were the Punch of the different castes, representative Bankers, leading Sirdars, Medical Practitioners, Merchants, Pleaders, and others. Proceedings commenced at 4-30, and lasted till after lamp-light. In spite of the large gathering, there was perfect order both in and outside the Mandap, owing to good Police *bandabast*, and proceedings were regular. The aggressive nature of the Bill caused intense excitement. Sirdar Rao Saheb Khasgivale presided. Mahamohopadhyaya Ramshastri supported the President on the right. Representative gentlemen spoke on the different aspects of the Bill, and amongst the speakers, were Vamanshastri Kemkar; Dr Garde Balshastri; Lagwankar Vaidya, Rao Saheb; Ram Narain, Silk Merchant; Nanchand Bhagwandas, representative of the Shrawak community; Sirdar Balasaheb Natu, Honorary Magistrate and Messrs. Khandera Vaidya, Krishnaro Mande, Editor, *Shivaji*, and Mr. Namjoshi. Mr. Tilak read the Memorial. Professor Jinsiwala, on being called upon to speak, also addressed the meeting. The Memorial read was adopted with acclamation, and was signed on the spot by over 2,600 persons. The Memorial objects to the Bill as interfering with religious and social customs. The Memorial says that the Bombay Government correctly represent public opinion on this question in their letter of March 1885 to the Supreme Government.

An open-air meeting was held on the 15th instant, at Ajmere to adopt a Memorial to the Viceroy, praying for the withdrawal of the Age of Consent Bill. Rai Bahadur, Seth Chander Mull, the leading Banker of this place, presided. Represeatatives of all classes were present. Honorary Magistrates, Municipal Commissioners, lawyers, merchants, Graduates, Pandits, and even *Sadhus*, *Sannyasis* mustered strong. This is the first meeting of such a representative character, held in Rajputana. Great enthusiasm prevailed. Pundit Shyamji Krishna Varma, Barrister-at-Law, and late Lecturer in Sanskrit of Balliol College, Oxford, read the Memorial, which was in English, and interpreted it in Hindi. He then explained the object of the Bill, which, he said, was opposed to the letter and spirit of the Queen's Proclamation. He then alluded to Professor Bhandarkar's Note, and after expressing respect for his scholarship, accused him of misinterpreting authorities, and distorting or expressing texts, especially in reference to a *sloka* from Manu, quoted by him. The speech was very effective, and was received with sounds of applause. The Resolution, to adopt a Memorial was seconded by Rai Seth Chand Mull, one of the richest Bankers in Rajputana, and was supported by Seth Budh Ram, and Munshi Samarthdan, Editor, *Rajasthan Samachar*, and was carried unanimously. The meeting separated with a vote of thanks to the chair, and three cheers to Her Majesty the Queen-Empress, and three more to the Viceroy.

A meeting of the Khettries was held the same day, at Lahore, on the Sonatum Dharma Sabha compound, and above five hundred representative Khettries were present. The President was the *Reis*, Lalla Devi Ditta Mull. Great enthusiasm prevailed. Resolutions against the Consent Bill were unanimously adopted. Memorial follows. Another meeting of the Arorah community was held at Chajju Bhagat's, Chobara, Lala Hurnam Dass, Municipal Commissioner and Superintendent, Accountant General's Office, presiding. Resolutions against the Consent Bill were adopted. The Arorahs, who had supported the Bill, were declared as not representing the sense of the community. The Arorahs resolved to oppose the Bill in a body.

A monster meeting of about four thousand people was also assembled at Karngarh, Bhagalpur, for protesting against the Age of Consent Bill. Pandit Chajuram Missra of Kurnkshetra was unanimously voted to the chair. He was followed by Pundits Damodar Prashad, Molihan of Hardwar, Kishori Lall Missra of Lucknow, Jaikant Jha of Mithila, and many other Pundits explained fully from the *Shastras* the necessity of the *Garbhadhan* ceremony, which is universally observed at first menstruation. All opposed the Bill as a serious interference with the religion and social customs of the Hindus. Even the Jains and Mahomedans were present. A telegram has been transmitted to His Excellency the Viceroy.

LALA GURMUKH RAI, Pleader, Secretary Hindu Sabha, Amritsar, writes : "I have the pleasure to inform you that an influential meeting of the Hindu Sabha of this place was held to consider the Scoble Bill about raising the age of consent, and it was resolved unanimously that " The Hindu Sabha strongly opposes the passing of the Scoble Bill about the raising of the age of consent as it would be against orthodox Hindu religion." A telegram was despatched to the Government strongly protesting against the same.

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The Hindoo Patriot.

MONDAY, FEBRUARY 23, 1891.

MORE TOUGH SCOBLINGS.

THE different parties engaged in the dispute about the Consent Bill are hard at work, and the wrangle appears to be unabated. Each party claims the victory, by timely adaptation or mystification of some old texts or other, and the amount of recooking of old excerpts is unlimited. The cardinal fact stands unshaken that a primitive people like the Hindus signalised the career of their lives by observing ceremonials to mark the arrival of the age of puberty, and it is to be naturally inferred that the period wasfixed in a rough and ready manner of calculation, which without being precise to a nice point would leave the matter readily defined by taking action in regard to all occurrences which mark puberty. The one event especially noticed is of all others the most infallible for their guidance and for all practical purposes it fully sufficed for their purposes. But at the same time it led to expressions of opinion which might be contradictory, if hard pressed, and it is no wonder, therefore, that in these days of falsification and mystification of quotations there should not be an abundant crop for disputants to deal with. In our remarks on Mr. Justice Telang's essay on Hindu law we referred especially to his admission of expiations held necessary by the Hindus to make up for omissions as a distinct avowal of the necessity of the ceremony ; we tried to avoid, as much as possible all discussion about the extent of expiations and half expiations so long as we got rid of the subject, but it has given rise to additional trouble. Then, questions have been raised as to substitutes, and there is no means of getting rid of the thing at all. In the first place the rite is to be performed by the three twice-born classes, Brahmans, Kshatriyas and Vaishyas, and these three, though the most influential, are numerically weak. At first most of the ceremonies of the Hindu religion were intended for those three classes and determined by them by expressly naming them ; but when the Brahmins became powerful and wanted the other classes to keep under them, they had only to say that the exclusions were not absolute but relative. The prohibition included only the sacred Mantras of the Rig Veda which the servile classes were on no account to pronounce, and at one time the Gordian knot was cut asunder by the decision that the sacred verse should be repeated by a priest, while the actual performer of the ceremony would sit quiet and repeat the word *nama, nama*. Mr. Telang seized upon this as a simplification of his troubles, the expiation became simple and easy of performance, and Mr. Telang hoped to escape with a trifle. But he was reckoning without his host. He forgot that the major part of the ceremony remained unperformed until the syllable *nama nama* and other syllables had been very carefully attended to. The dedication of cowrie shells by way of penalties had to be duly attended to, and the Brahmins, who had the actual reading of the text as the priests, had to be also fed. This may at first appear to be anything but a mere trifle, but there is another thing which had to be attended to. It is an act of expiation which involved the use of the five sacred products of the cow. To a strict Hindu like Mr. Telang, these five products may not be very offensive, but surely Sir Andrew Scoble should not oblige the subjects of Her Majesty to generalise the use of these five products, however some people may like it. The Shastris and Shiromanis who prime the Government officers and expound Hindu law might not object to this contingency. For our part we should like to see very much some of the expounders relishing the unsavoury five products by way of expiation for misleading the Government. Mr. Telang's next move is by declaring that the proper time is not the first occurrence of "the event" after a marriage, but any optional time according to the dictates of Astrology, thereby carrying it to the province of dogmatic astrology. The difficulty in this case is the least, as it is optional with the performers of the ceremony as to settle the when and how, but in disputation there is the earliest contingency of admission which makes disputants smile at the wrong side of the mouth. It is a filthy job, but as the whole discussion is no better it is a matter of Hobson's choice ; only we should bear in mind that in ratiewation is best served by the rigidity of thews and sinews.

THE CRY IS STILL THEY COME.

TWO of the most important meetings in connection with "The Bill" were those held on Tuesday and Wednesday last at the respective houses of Babu Ambika Charan Bannerjee at Bowbazar and Babu Romanath Ghose at Pathuriaghata, thanks to the energies, liberality and resources of these young scions of two of the best families of Calcutta. Each of the meetings was attended by three to four thousand people belonging to all grades of society, and the proceedings while remarkably orderly were enthusiastic to a degree. The proceedings of the Bowbazar meeting were conducted in Bengali and it was fittingly presided over by Kumar Indra Chander Sing, who had not till then taken any overt part in the agitation. The appearance of the Kumar in holy garb, who after his illustrious ancestor has taken to rigid and ascetic life, excited admiration of the eager crowds and his declaration that the law would seriously interfere with our religious rites and convictions was received with acclamation. Pandits Sasadhar Tarkachuramani and Joychand Sidhantabagish, who spoke to the *Sastric* aspects of the question, both pointed out with great force that the reading of Medhatithi enjoining a year's abstinence after marriage has not the slightest application to persons who have yet to beget a son. Not only the context but some express texts later on in Medhatithi as well as in Mitakshara, which embodies the accepted text law of Inheritance in the greater part of the country, confirm this explanation of the learned pandits, and all that the commentator sought to impress, and very rightly too, was that in certain cases the period of abstinence ought to be extended as much as possible, for in those cases, at all events, there is no downright obligation to beget a son at the earliest possible opportunity, for reasons which it is unnecessary again to dilate at length. That deliberate but stupid and clumsy frauds should then be sought to be perpetrated to show that the *Sastras* are on the side of reform is ridiculous enough. But it gives one hope at least that neither Government nor its reforming supporters have manifested any desire yet to ride rough shod over our religious convictions. Some free-lances in the press who know better and are convinced that religious testimony is entirely on our side, have thought proper to change the cry betimes and declare that the religious customs of a barbarous people need not be consulted when humanity requires others. We have yet to be convinced that humanity *does* require otherwise, and that Government is prepared to take up such an attitude. Sir Andrew Scoble himself and His Excellency the Viceroy on the occasion of the introduction of the Bill were emphatically of opinion, as all Government servants are bound to be, that they cannot countenance anything that will in any the slightest degree interfere with Hindu religion. Since the case as first put has entirely collapsed, the Government will not of course spring upon us a new case altogether, but will be bound to afford us reasonable opportunities of meeting it on any fresh materials that it may be advisable to adduce.

We do not care to meet irresponsible and fraudluent distortions of Medhatithi or Raghunandana's *Jyotishtattwa*, for whoever has cared to pay the slightest attention to these great expounders of Hindu law, must know, if they know indeed what they are about, that their interpretation of the text is wholly erroneous and misleading. In *Jyotishtattwa* for example Raghunandana, when he said that a husband of twenty begetting issue on a wife aged sixteen, *under certain astrological* and physical *circumstances*, would have the chance of having an *excellent son*. Before and after this the lawyer in his amateur garb of an astrologer indulges in other astral permutations and combinations which according to him would lead to certain other results. One of these results is that a girl of fifteen not being with child under certain *other* circumstances would die as well as her husband and issue that might be born afterwards. How would our learned detractors meet this seeming anomaly ? But anomaly there is none, unless you for reasons of your own choose to read any particular text by itself without reference to the context at all. We repeat that Raghunandana in this part of his *Jyotishtattwa* only makes certain astrological permutations and combinations, and does not lay down any rules at all. If even he did so, his authority would not be acceptable, since for legal advice or religious ruling we would not go to a medical man or an astrologer, whatever might be his distinction in either walk of learning, and *vice versa*. Raghunandana as an expounder of law rises superior to Raghunandana as an amateur astrologer, and whatever he would have to say in his latter capacity that would militate against his teachings and dicta as a lawyer, would surely be rejected without the slightest hesitation. *Susruta* may lay down beef as a diet under certain circumstances, or may prohibit *ekadashi* fasting on the part of widows as tending to certain maladies ; but beef would not be a staple food of Hindus for that reason nor could *ekadashi* be interdicted. Supposing Raghunandana was opinionative even as a lawyer to say that sixteen would be a *better* age for consummation of marriage, his *opinion* would not be acceptable when a*n expounder* he gave us what the *real* law was on the subject. We might take parallel case. Sir Andrew Scoble a legislator lays down twelve as the age of consent in the Bill by way of compromise though for himself he would prefer a higher age as stated in his speech. Supposing the question as to what the age of consent was in the year of Grace 1891, (if the Bill was passed, which Heaven forefend) was at issue a couple of centuries hereafter, would it be competent for reformers of that period to shut out the Act itself and contend that as the then Law member *some where* said that thirteen or sixteen was a preferable age, thirteen or sixteen was *the* age of consent and not what was fouud in the Acts of 1891 or 1892 as case might be. Such logic reflects but poorly upon those who choose to advance it in support of untenable position.

The agitation gathered round the Bill shows little sign of abatement. It is on the contrary daily on the increase, as if the approaching crisis is enduring it with all possible zest and importance. This week there is to be a grand meeting at the Town Hall of the Pandits and learned men of the country, who have been summoned from all parts, at considerable expense. Kumar Indra Chunder Sing, the present head of the Paikpara family, as befitting his rank, wealth and position, has taken lead in this matter, and it is by his energies and liberality that this learned gathering is to be brought about. Those babblers in Sastras who by misquotation of a text here and there, or by deliberate fraudulent quotation of some lines without reference to the context are trying to mislead the authorities saying that there will, truly speaking, be no religious interference will do well, if they have the hardihood to face men vastly more learned and intelligent than themselves and far exceeding their limited number, to attend the meeting and establish by argument that they are right and their opponents are wholly in the wrong and guilty of misrepresentation. Not that any particular reading of any text or any body of texts would interfere with social customs even if they happened to have grown on a wrong basis altogether. Yet such a *sastric* victory of the supporters of the Bill would narrow down the issue considerably. They know, however, that victory can hardly be theirs, for in Bombay the recent defeat of Messrs. Telang and Bhandarkar at the hands of Mr. Tilak is rather significant. We are glad to learn in this connection that the indefatigable Pandit Sasadhar Tarkachuramani has brought out another pamphlet full of texts, modern and ancient, bearing on the subject,

which effectively disposes of the cloud sought to be raised by the other side.

The crowning event of the week will be an open air mass meeting in the *Maidan* for protesting against the Bill. If the Honorable members of the Legislative Council wish to have any foccular proof of the intensity and depth of feeling created among all orders of men in this connection, perhaps they may, from a safe distance, care to catch a glimpse of the surging masses that are expected to gather in the vicinity of the Government House for sending up a plaintive cry of woe to the representative of their sovereign in the hope that their cherished religion and custom may yet be respected. We understand that permission has not yet been obtained from the authorities for the use of the *maidan* and proper Police arrangements made for preserving order. The exact date of the meeting has not, therefore, yet been fixed.

BRITISH RULE IN INDIA.

THE average Anglo-Indian official is never tired of dilating on the incalculable benefits which British rule has conferred on the country. It is an article of his political creed that the English administration in India is the best form of Government that the world has ever seen. This being the case, it is not at all surprising that he should have persuaded himself that the British rule has proved an unmixed blessing to the teeming millions of this country. There can be no doubt whatever that the connection with England has conferred vast benefits on India in various ways. But there is a dark side to the picture, as all impartial observers know very well. Mr. William Digby has done an important service to the people of this country by drawing the attention of the Members of the House of Commons to the dark side of British rule in India. In an open letter addressed to them the Secretary to the British Committee of the National Congress has asked their careful consideration of the facts stated therein. His object is to convince them that there is another side to the condition of India than that contained in official reports or in certain non-official pamphlets and books, and as all his facts are obtained from the very Blue-Books which record the triumph of British rule and describe its goodness, the position taken up by him is unassailable.

In the first place, Mr. Digby has mathematically demonstrated that India is growing poorer as the direct result of English administration. The British connection has destroyed nearly all Indian industries and the profits made in India are taken and spent out of the country. The inevitable consequence of this state of things is a deep and wide-spread poverty. Mr. Digby is quite right in saying that the extension of agricultural operations in India during the past twenty-five years is no proof of increased prosperity, as such extension has been necessitated by the collapse of other industries. The extension of the foreign trade of the country is also no proof of Indian prosperity. On its present lines that trade is, indeed, a loss to India as we have often shown in these columns. It is generally supposed that railways have done much to prevent famines in the country; but those who think so are greatly mistaken. Mr. Digby shows that in the pre-railway era, extending from 1802 to 1854, there were 43 famines with a probable loss of life amounting to five millions, whereas during the 20 years from 1860 to 1879, the number of famines was 16 and loss of life 12 millions. Railways have no doubt done wonders in relieving famines, but they have absolutely done nothing to prevent them. It has been officially admitted that the average annual income per head of the population in India is only 2 as compared with £ 41 in England. Mr. Dadabhai Nowroji, having the material for the year in his possession, found that, in 1868-69, the income of each inhabitant in the Madras Presidency was only about Rs. 18 per head per annum. This sum, be it remembered, is about the amount spent in Indian jails for food alone fo criminals confined therein. No less an authority than Mr. W. R. Robertson, who was until lately at the head of the Agricultral Department in Madras has said that "the condition of the agricultural labourer in India is a disgrace to any country calling itself civilised." As a result of the inquiry into the material condition of the people of India instituted by Lord Dufferin, the Government of India has been constrained to admit "that in all parts of India there is a numerous population which lives from hand to mouth, is always in debt, * * * * and has little or nothing to fall back upon in bad seasons." The Director of the Agricultural Department in Bengal has made the following significant statement :—"My personal opinion is that the condition of the agricultural classes in Behar, including parts of Bhagalpore Division has deteriorated within the period of British rule, and that it is deteriorating." But the ever-increasing poverty of the British Provinces is unknown in the Native States, which have been justly described by an honorable member of the House of Commons as "the Home-ruled portion of India." Even Sir Richard Temple, whose opitimism is too well-known to require mention, has borne testimony to the flourishing condition of many of the States. Sir James Peile, who was for many years Political Agent in Kattywar, has instituted an instructive comparison between the British Provinces and Feudatory States. One of the tables prepared by him shows that in Hyderabad, as compared with the North-Western Provinces, it would appear that a farm of fifty acres produced two-fifths more of crop, that the tax which the tenant in the Native States has to pay is 37 per cent. less, and that on domestic expenses he spends nearly Rs. 20 more than his brother in the British Provinces. In some Feudatory States taxation is higher than in British territory, but the people are so much better off that they can easily bear this additional burden, while those in British Provinces, in a similar position in life, struggle under the lighter load. This significant fact should arrest the attention of the British public. Mr. Digby pertinently asks :—"Will the House of Commons sit heedlessly by in presence of such a tremendous indictment of British rule as the figures just quoted afford? Will its members, many of whom are touched to the quick by the deplorable condition of parts of Ireland, do nothing, when the opportunity is before them, to better so sad a condition of land and people?"

Official apologists of the British administration with all their optimism, cannot deny the existence of widespread poverty in India but they would have the public believe that what distress there is in the country is caused by over-population. Mr. Digby has, however, shown that the evil in India is not over-population, but under-production, and that under-production is a necessary consequence of the system of alien rule which now exists. No less than 86 per cent. of the population depend solely upon agriculture for their means of livelihood. Of the foreign trade of their own country the Indian people have barely one-tenth. It is beyond question that a part of the industrial prosperity of India was shattered by the anarchy which prevailed in the country in the period immediately prior to the establishment o British supremacy. In such a state of her industrial life India passed under British sway and thus came to be exposed to the full force of the competition of the highly perfected industrial organizations of Europe and America. The result of this change has been disastrous. The people of India, unable to hold their own against formidable foreign antagonists, find themselves driven into a corner and on all sides checkmated, while the field is being more and more occupied by foreign enterprise. Foreign exploitation of India, as Mr. Digby explains, is both direct and indirect,—direct as measured by the growth of foreign industries in the country, and indirect as measured by the expanding foreign trade on its import side in so far as it leads to the displacement of native products. Native Indians employed in all the foreign industries in the country number only a million and a quarter of work-people, who receive, in the shape of wages, about 7 crores of rupees per year; but all profits arising from the industries are taken out from India. The industrial field open to our working classes is being gradually curtailed to an enormous extent, and foreign exploitation is advancing in the country to a corresponding extent. One result of this condition of things is that 20 millions of adult males are without work in India all the year round. Nothing struck Sir James Caird so forcibly, when he was in India as a member of the Famine Commission, twelve years ago, than the enormous number of men without work in all parts of the country. In his famous report on the condition of India written eleven years ago, Sir James says :—'In no agricultural country that I know of are so many people to be seen stalking idly about during the hours of labour in India. The streets, the Court-houses, and yards, are always full of idlers. The roads are never empty, and the railway carriages are crammed with people. Enter a village at any hour of the day, you are surrounded by idlers. Much of this arrises from the absence of other occupations than agriculture, *and in many parts of the country, from the uncertain character of land tenure.*" Such is the deliberate opinion formed by a man like Sir James Caird, who is generally recognised as the greatest living authority in matters agricultural. Then, there is the annual drain of Indian resources to England. The whole of the land revenue of the country, which is the backbone of our finances, is drawn for expenditure 'at home.' England makes dumb and helpless India pay the entire cost of the India Office in London (£220,000 a year) while the rich Colonies never pay a single penny towards the maintenance of the Colonial Office. The annual drain of Indian resources to England is year by year increasing. In 1835 the drain was only two millions sterling; in 1889 it amounted to 30 millions. The drain has thus increased fifteen hundred per cent. in a little more than half a century. One-third of our net national income goes out of the country to meet our foreign liabilities, and brings no economic return. It is obvious that no nation can stand such a heavy drain, and yet hold its own in the industrial field. The state of affairs described in Mr. Digby's letter demands the most careful and attentive consideration of Parliament, which is ultimately responsible for the good government of India. We heartily join with him in hoping that he has not written the letter under notice wholly in vain. There can be no doubt whatever that he made out a strong case for the institution of a thorough and comprehensive inquiry into the condition of India, such as used to take place on the occasion of each renewal of the charter of the East India Company.

THE JAIN DEFAMATION CASE.

AFTER a trial lasting over thirty-six days the Jain Defamation case ended on Wednesday last in a verdict for the defendants. There was naturally much rejoicing in the victors' camp and bags of silver and copper coins were strewn in the High Court and the neighbourhood by way of supplementing the thousands of gold mohurs that had been previously strewn in the shape of counsel's fee. Not having watched the progress of the case with any degree of care we are not prepared to discuss its merits, though it will strike the commonest observer that really very important issues were at stake. Here are a couple of Jain young men who for perfectly legitimate purposes, namely travel and instruction, go to Europe taking reasonable precautions for protecting their caste which is dear to them. They come back, go through all necessary ceremonies prescribed by caste rules under the circumstances, and are taken back by their caste-men in full *punchayet* assembled—exactly the same thing which Hindu Society with its more conservative instincts have emphasised of late. A more conservative section of this community impugns the proceedings of the *Punchayet* and practically outcastes the England-returned youths. They seek protection in a British tribunal of justice and

ar. hey are denied it. Reformers who have very much mistaken their vocation in certain other walks, would find really useful work in this connection, for it is of the essence of national improvement now-a-days that some of our countrymen should be able to visit England and yet not lose their castes under certain conditions.

Apart from this aspect of the case it would also strike an observer that the presiding Judge has failed to show that judicial equanimity, under very trying circumstances no doubt, which has to no small degree affected the result. His charge to the Jury might be mistaken, we are told, for the address on behalf of the defence, and in concluding it he is reported to have said:—"Whatever your verdict will be, it will no doubt be an honest verdict, one which will not encourage the sort of proceeding which has occupied this Court now for six weeks. My opinion, whether there is an acquittal or a conviction, or a difference of opinion as to the litigation in which we have been engaged for the last six weeks, is that it is a mere carnival of mischievous pettifogging and wanton litigation." This would be out of place in a well-balanced charge, particularly when the prosecution cannot be shown to have been, and as a matter of fact was not, actuated by malice. The Jury, on the other hand, have been more patient than the judge, who very much wanted to cut short his charge, and from the beginning of the trial has shown unmistakable sign of impatience with the prosecution. It was at their instance and express request that the judge had to go into certain matters in detail which he himself had hurried over in his anxiety to avoid a double, yea a treble session, lest it should reflect unfavourably as we take it, on criminal Calcutta. The jury have been rewarded with four years' exemption from being summoned to sit again which must bring them some consolation and compensation. In this connection we should mention that as the case was drawing to a close there was an unheathly inclination in the Anglo-Indian press to influence the Jury of which the following is a fair specimen :—

But there is yet a horrible possibility of still further contention. What if the verdict is for the prosecutor? Nothing to the public. What if for the accused? The same. But what if the jury are unable to agree? The prospect is too horrible to contemplate by any except the lawyers. The Judge would either have to be relieved, or he might be in danger of Bhowanipur. In such a case the jury would be relieved, of course. The advocates might find the position tolerable. But we should think even the wealthy Jain community would scarcely regard it with complaisancy. One of them asked us some time ago when we thought the case would terminate. Being anxious to comfort him, we said "about Chistmas" and he did not seem grateful for the information.

Another public nuisance, from the newspaper point of view, is this wretched Bill of Sir Andrew Scoble. Personally, we could wish it at the bottom of the sea, and many people desire that all reference to it should be excluded from the papers. It is a very delicate subject, and is not treated with special delicacy. On the contrary it is treated with a freedom that is altogether outrageous according to English ideas of propriety. But what can be done in such a case but accept the position? Here is a subject that forms a part, and and a very important part, of the proceedings of the Legislative Council; that engages that attention of the Viceroy, and that affects the habits, and, as some affect to believe, the religious convictions of millions of people. The subject cannot be ignored, however willing or even anxious one may be to leave it alone.

Editorial realities are not expected to understand or appreciate caste rules or customs, but might have known that such observations regarding a pending case in which the jury are just about to retire to deliberate upon their verdict constitute distinct contempt of court. A Judge is not to be reminded even by counsel as to what view the Appelate Court may take of his decision, and a jury ought never to be told either in court or out of it as to what may be the result of their verdict.

There is another branch of the case to which also public attention may fairly be drawn. Regarding the off-shoots of the case Mr. Woodroffe wanted a little time as to the course that should be pursued by his client having regard to the oft-repeated opinions of the judge. This time was not allowed and the learned presiding judge observed :—

If there was any doubt as to the course intended to be pursued, he would not close his sitting, but would do directly what indirectly he failed to do at the beginning of the sessions. He would send the case to the Advocate-General with an intimation that his power of entering a *nolle prosequi* should be availed of.

This we would be inclined to take as something like judicial coercion. If there were purely a crown prosecution, the Advocate General might enter *nolle prosequi* at the judge's dictation without serious results. But it is not the intention of the Code that private prosecutions should be baffled if distasteful to the Advocate General. In a well-known nuisance prosecution against the Calcutta Corporation instuted by Mr. Beeby not very long ago, Justice Norris questioned the Advocate General's right to enter *nolle prosequi* for reasons of his own and would have allowed the prosecution to go on if Mr. Beeby, the private prosecutor, chose. In this instance the case was *not* a crown prosecution, and Mr. Phillips, the Standing Counsel was actually retained for the defence.

THE BENGAL CANALS IN 1889-90.

THE Revenue Reports of the Bengal Canals are always an interesting and instructive study, as they clearly show how our money goes. The reports for 1889-90 have just been reviewed by the Local Government in a recently published Resolution. Of the canal system of the Lower Provinces, four are constructed from Imperial Funds and are classed as Major Works. These are the Orissa Canals, the Midnapore Canal, the Hidgellee Tidal Canal and the Sone Canals. Two of these, the Midnapore and the Sone Canals have been practically completed, and are in full operation. The capital account of the first was closed at the end of 1887-88, and that of the second will be closed at the end of the official year about to expire. In 1883, the Secretary of State sanctioned the estimates framed with the object of furnishing the Orissa Canals with an adequate system of distributaries; but these works have not, as the Lieutenant-Governor observes, been pushed on with the vigour which their importance demanded. During the current year the completed plans and estimates of a large number of distributaries have been received and sanctioned, and Sir Charles Elliott is resolved that the full development of the project by the completion of the distributaries shall be pushed on with vigour in the ensuing year, 1891-92. The Hidgellee Tidal Canal was completed so far back as 1874, but a design for remodelling it has been prepared and sanctioned. "The work," says the Government Resolution, "was commenced during the year under report, but only about Rs. 50,000 were spent. Since the revised estimate was framed, the country crossed by the canal, much of which has been reclaimed and brought under the protection of agricultural embankments, has been severely devastated by floods, and attention has been drawn to the deteriorated condition of the drainage channels. Until the method ultimately to be adopted for the treatment of the drainage question is settled, it is unfortunately necessary to delay the prosecution of some of the more important works included in the remodelling scheme." We hope there will be no avoidable delay in the solution of the important question of protecting the country from floods, which has for some time past been under the consideration of the Bengal Government.

The total capital invested in the four Major Works in Bengal mentioned above amounted, up to the end of 1889-90, to 610⅓ lakhs of rupees, and the loss since their construction on the working, including interest charges, was 378 lakhs, or 61.95 per cent. of the actual cost of the works. Under a sound financial system this latter sum would be added to the capital account of the works. If this was done, as it ought to be, the total outlay on the four Major Works in Bengal would amount to 988 lakhs and interest should be calculated on this sum. But this our Irrigation Department cannot afford to do. It appears that the total revenue receipts from the Major Works during the year under report amounted to 15 lakhs, while their working expenses aggregated 14¼ lakhs. The net revenue was only something like three-quarters of a lakh, while the total amount of interest payable to the Imperial Treasury on account of Major Works for the year 1889-90 is 23⅝ lakhs. The net Financial result is thus a deficit of nearly 23 lakhs. On Major Irrigation Works the net loss up to the end of the past official year, including interest charges, was 378 lakhs, as has been stated above. Looking into the financial results of the four systems separately, we find that the outlay on the Orissa Canals to the end of 1889-90 was 239¾ lakhs. The receipts of the past year were a trifle above 3 lakhs, while the working expenses were 4½ lakhs. Thus, the receipts fell short of the working expenses by one lakh and-a-half, to say nothing of the interest charges. Up to the end of 1889-90 the tax-payer has had to pay nearly a crore-and-a-half for interest charges on account of the Orissa Canals, besides 24¼ lakhs for working expenses. The total capital outlay on the Midnapore Canal to the end of 1888-90 amounted to 82¾ lakhs. The receipts of the past year were 2⅝ lakhs, and the working expenses were something above 2 lakhs. The Canal yielded a profit of nearly three-quarters of a lakh, but the interest charges payable for the year were 3⅛ lakhs. During the period the Midnapore Canal has been in operation, it has barely earned enough to pay its working expenses, but the taxpayer has had to bear the interest charges amounting to 57½ lakhs to the end of 1889-90. The capital account of the Hidglee Tidal Canals at the close of the past official year stood at Rs. 18½ lakhs. The receipts of the year were Rs. 41,952 and the working expenses Rs. 26,722. The Canal thus left a profit of Rs. 15,230, but the interest charges for the year were Rs. 72,808. Since the Mindapore Canal has been in operation it has yielded to the Treasury a net income of one lakh and-a-half, but the interest charges borne by the taxpayer to the end of 1889-90 amounted to 14 lakhs. The largest Major Work in Bengal is of course the Sone system. The total capital invested in it to the end of 1889-90 was 253 lakhs. The receipts of the past official year were about 8¾ lakhs, and the working expenses Rs. 7¼ lakhs. There was thus left a profit of one lakh and-a-half, but the interest charges payable for the year were above 10 lakhs. Since the Sone Canals have been in operation they have yielded profits amounting to 12¾ lakhs, but the interest charges borne by the taxpayer on their account to the end *of* the past official year amounted to 145½ lakhs of rupees.

Minor Irrigation and Navigation works in Bengal are the Tirhoot Project, the Damoda Project, the Calcutta and Eastern Canals, and the Sarun Canals. The only Minor works on which water-rates are carried are the Eden and Sarun canals. The former work was undertaken mainly to supply water for drinking and not for irrigation. But since its construction it has more than once happened that the crops of the districts through which it runs have been threatened with failure from drought; and *in* these emergencies irrigation has been permitted. The receipts from this Canal last year amounted to Rs. 9,37 while the expenditure in works and maintenance, exclusive of charges for establishment, &c., was nearly double that sum. The Sarun Scheme was undertaken in the interests of the industry; and under a contract made with the planters ~~ten~~ years ago the Government agreed to supply water in return for a revenue of Rs. 21,850 guaranteed by the owners of factories. This contract has caused a continuous loss to Government. The term of the contract having expired, the guarantors have been informed that it cannot be renewed except on those favourable terms to Government. If this proposal be not accepted by the planters, the canals will be finally closed. The most important item of the revenue which is derived from navigation on the Sone Canals has, since their construction, shown great inelasticity. During the year under report trade was dull on the Calcutta Eastern Canals and also on the Nuddea Rivers, while on the Orissa Canals and Hidgellee Tidal Canals no great progress is expected until facilities for thorough communication are perfected by the remodelling of the latter work. In Orissa there are signs of improvement, and the prospects, we are told, are more hopeful. The work which earns the *greatest revenue in*

proportion to its length is the Midnapore Canal. Among Major Works traffic returns of this Canal are watched with great interest. Trade on this route was more active in 1888-89 than in any previous year, and the figures for the year under report show that this activity has been maintained.

Latest News and Notes.

IT is stated that His Excellency the Viceroy will, on leaving Calcutta, make a tour through Kumaon before reaching Simla.

THE Memorial of the rate-payers of Calcutta praying for an amendment of the Municipal Act has been rejected by the Government of India. The stereotyped answer —"The Government of India sees no season to interfere"—has been returned. The rate-payers asked for justice, and it has been denied to them. Both the Government of Bengal and the Government of India have refused to listen to our prayers. We have been hitherto crying in the wilderness. The Harrisonian law is now in full force, and the town of Calcutta, with its added area, is now experiencing the evils we predicted. House-owners are groaning under the yoke imposed upon them, and Bustee-owners will soon have to get rid of their properties and be ruined. One of these owners was required the other day to give up land in one of his Bustees for a road *forty feet* wide. In vain he protested against the projected encroachment upon his property. The law is stern, and its decrees will be rigidly executed. When the Government of India has rejected their prayer, what should the rate-payers do now? There is but one course open to them, and we are sure they will adopt it. They must represent their case to the British public, and go up to the foot of the Throne for justice. The Scoble Bill agitation has for a time diverted our attention from every other topic of public interest, but we know that the rate-payers are extremely dissatisfied with the curt answer given by the Government of India, and that they intend to take such constitutional means as the law of the land allows them to ask for justice. A grievous injustice has been done, but we feel sure that if the British public come to understand its character and extent, they will not suffer the Indian Executive to trample upon the rights of property in the metropolis of British India.

SIR CHARLES ELLIOTT was cordially received at Chittagong on Sunday before last, and though the landing on that day was private, the ensuing morning witnessed the presentation of four addresses of welcome from the Municipality, the Planters, the Mahomedans and the Buddhists, to which suitable replies were given. His Honor then invested with his new title 'Bhumangree Maharaja,' one of the three Buddhist Chiefs of the Chittagong Hill Tracts. His Honor spoke in the highest terms of the eminent services rendered by the Maharaja in the Lushai Expedition for the past three years, and conferred the Government present of a golden necklace on the Chief. There were more than 200 phoongies present, as well as many Buddhist laymen, mostly Barua Maghs, gathered on the Hill to witness the investment.

THE dual ceremonies of opening the Lady Dufferin Victoria Hospital and unveiling the bust of the Marchioness of Dufferin and Ava by her Excellency the Marchioness of Lansdowne will take place on the 2nd proximo at 5-15 P. M.

REGARDING the recent appeal in connection with the Dufferin Fund the *Englishman* says :—

Sir Jotendro Mohun Tagore has come forward with five thousand rupees in addition to a like sum subscribed by the Maharaja of Bettiah. These two noblemen have, therefore, given half the amount required. Thus unless the sum of Rs. 10,000 is subscribed by the end of March, the munificent gift of Rs. 25,000 will be lost, and that at a time when it is so greatly needed. In connection with the Dufferin Fund and funds of a kindred nature, it is surprising to observe from the lists of Native donors, that the same names, mainly those of a few well-known noblemen, recur time after time, while those of the wealthy landed proprietors and merchants are conspicuous by their absence. It is passing strange that a Fund for the benefit of the Indian race should fail to appeal to the generous impulses of the wealthy Native classes in the Presidency.

THE next day "One who knows" explained matters in our contemporary's correspondence columns :—

It appears strange that up to this time no one should have tried to undeceive the public as to the benefits which are likely to be derived from the Fund, in Bengal at any rate. Had such an institution as has been organised by the Fund been a real necessity in the face of so many hospitals and other cognate institutions in Calcutta and elsewhere, where the same class of women that now resort to theDufferin Hospital find ample relief,there would have been no lack of enthusiasm on the subject, and the wealthy zemindars and merchants would have gladly come forward to afford the necessary assistance. There is a general conviction that such an institution is not needed in this province; had it been otherwise an appeal, I may repeat, to the "generous impulses of the wealthy Native classes in the Presidency" would have been quite superfluous. The reason why people have said nothing against the movement is that it was initiated under very high auspices, and not knowing how it might be appreciated in other parts of the country.

The correspondent, whoever he may be, is not far off the mark, for there is no denying that whatever is countenanced by high officials, whether good or bad, comes always to be supported. There is, moreover, a growing, though by no means reasonable and justifiable, impression abroad that the development of the Dufferin Fund is partly responsible for the unfortunate agitation now literally splitting up the country. It is felt that lady doctors in their zeal and ignorance, probably in justification of their own existence, have been discovering facts that have no existence in reality. We trust such foolish ideas will not be allowed to interfere with the good work of a really good institution.

MR. HARRY LEE is decidedly bent upon infusing sporting propensities into our young men. The Sobhabazar Club and the Town Club which have among their members some excellent lawn-tennis, football and cricket players have ever since his Chairmanship of the Corporation been enjoying a large share of his patronage and the India Club, too, has recently got a double Tennis Court of its own at the Dalhousie Square-North, through his good offices. On the *Saraswati* Puja day by special train Mr. Lee took down all the three Clubs to the Barasat Athletic Sports when there was a general feeling of regret that Calcutta should not have some such institution, now that the Hindu Mela sports are gone. Mr. Lee will try and get up some sports at the Dalhouse Square, we are told, during the Easter holidays.

THE firm of Babu Jugannath Khanna has failed to a considerable extent, and the liabilities are said to amount to nearly 20 lacs. The shock will come very rudely on many who allowed the firm considerable credit. Babu Jagannath Khanna had been taking a prominent part in public affairs and was a Municipal Commissioner. He has had to resign his place on the communion.

AT the meeting of the Supreme Council on Friday, Sir David Barbour moved that the Select Committee on the Bill to amend Act X of 1841 (Registration of Ships) be instructed to submit their Report at the next meeting of the Council. The Committee on the Bill to provide for the extension of the Indian Easements Act, 1882, was also instructed to submit their Report at the next meeting of the Council, and also to present the Report of the Select Committee on the Bill to amend the Indian Merchandise Marks Act, 1889, and the Sea Customs Act, 1878. Sir David Barbour presented the Report of the Select Committee on the Bill to amend and supplement the Indian Ports Act, 1889. The Hon. Mr. Bliss was placed on several Select Committees

QUITE a furore of opposition has been raised with regard to the increase in Mr. Lee's salary recently sanctioned by the Commissioners. What is said is that apart from other considerations, with a prospect of raising the house tax, and may be the water tax by legislation, this is not the proper time to think of increasing the salary of an officiall, be he the Chairman or any one else. The objections which have been raised cannot be lightly passed over, and we are sure due consideration will be given to them before a final decision is arrived at.

WE welcome the *Amrita Bazar Patrika* on its development into a daily broad-sheet and wish it every success in the new existence. If our contemporary continue to do his duty to his country as boldly, loyally and faithfully as he has done in the past, great good will certainly be done to our country's cause.

REUTER telegraphs that very heavy sales of silver are taking place at New York, under the firm conviction that there will be no further silver legislation during the present session of Congress. This will unsettle the exchange much more than ever, for the silver legislation of America, which was expected to achieve wonders is practically over. So thoroughly had optimists been deceived by appearances that a steady Exchange was anticipated with confidence. But shrewd business-men always knew better and there was a lurking feeling that with so ticklish a thing like Exchange nothing definite could be foreseen. Mr. R. D. Mehta, for example, a thoroughly well-informed merchant, in chivalrously seconding the well-known salt amendment of Babu Deva Prasad Sarvadhikari in the last Congress, distinctly stated that he did not believe in a steady Exchange so long as the silver legislation of America was not practically settled, and it would be impolitic and unwise to make any large demands upon Government on the basis of this illusory steadiness. Mr. Watcha, the great statistician of Bombay, who was in favour of reduction of salt duty on the ground of steady exchange among other things, rattled away with his figures, little knowing that these figures would not avail in the crisis. Recent events fully verify Mr. Mehta's apprehensions and shows that Mr. Watcha with all his assumptions and assertions was not correct in his conclusions and that his modest and well-informed compatriot was perfectly right in his misgivings. The exchange has already come down from 1-8 to 1-5 and may go down still more.

WE gladly give prominent insertion to the following letter :

Our best thanks are due to Lieutenant-Colonel Boughey, the able Manager of the Eastern Bengal State Railway, for the prompt step, taken by him on a complaint, made by a passenger against an Assistant Carriage Examiner. The following letter, addressed to the passenger in question, will be read with interest by many :—

No. 354M.

FROM—THE MANAGER E. B. STATE RAILWAY SYSTEM.
Sealdah, Calcutta, 12th February, 1891.

Sir,—With reference to your letter, dated 12th February, 1891, regarding an assault, committed on you by an European *employe* of this Railway on the Sealdah platform, I have the honour to inform you that I held an enquiry into the case myself immediately I received your letter, and I have ordered the man in fault, Mr. Leonard, an Assistant Carriage Examiner, to be summarily dismissed.

2. I regret that a Railway servant should have misconducted himself so disgracefully.

I have, &c.,
(Sd.) G. BOUGHEY, *Lt. Col.*,
Manager.

The manager's prompt action has given great satisfaction to the passengers using the line and if all European officials were actuated by similar motives and feelings much of the mis understanding between natives and Europeans would be removed in no time. The lower Railway servants are notorious bullies and they cannot be too carefully watched.

THERE was an incident connected with the Hartuki Bagan murder case in which the accused was acquitted on Thursday, which carries an instructive moral. A student who was actually a candidate appearing at the B. A. Examination going on last week had been cited as a witness and underwent the expense of instructing Counsel in an application of his that he might be excused for one day, as absence from the Examination even for a single day would mean a year's loss to him not to take into consideration a thousand and other contingencies that might arise prohibiting his ever taking the B.A. degree and suceeding in life in consequence. So momentous a question did not weigh with the learned presiding Judge to whom the facts were fully explained, and the application was rejected. For the convenience of Counsel engaged on either side have, however, much larger postponements been known to be given, and it is quite a common thing to take cases in the order that would suit the convenience of parties and their witnesses. Could the boy's attendance be enforced if he was ill and would 24 hours' delay in the hearing of the case make any the slightest difference when there were so many others to keep the Sessions engaged? Through the courtsey of Mr. Phillips, the Standing Counsel, the boy's friends at last suceeded in arranging that he should be called as late in the day as possible so that he might have a chance of writing at least one paper and thereafter appealing to the Syndicate of University on the above facts, if necessary.

PROFESSOR Hoffman opened his first performance at the Corinthian, last Saturday night. The place was fairly filled. The attendance would have been much larger, we believe, had the weather been propitious. The performance gave general satisfaction, and we feel no hesitation in saying that Professor Hoffman and his Company deserve public patronage.

REUTER is more explicit this week and says that the high Indian officials specified in Lord Cross's Bill allowing them to come home on certain occasions, without vacating their posts, are the Viceroy, the Governors of the three Presidencies, and the Members of their Councils, Lieutenant-Governors, the Commander-in-Chief, and the Commanders-in-Chief of Madras and Bombay. It has not, however, been yet explained as to the object and reasons of the Bill and we fancy urgent State exigencies alone will be the occasion for exercising these rights. It is not known either whether the question of pay will in any way be touched.

MYSTERIOUS murderers are again giving infinite trouble to the London police. No clue has yet been obtained as to the identity of the person who perpetrated the cruel murder of a public woman in Whitechapel on Thursday before last, though Sir Edward is said to be convinced that this deed was done by Jack the Ripper, whoever he may be, or whatever that may mean. Sir Edward is said to be doing his best to utilize his experience in putting down Thuggism for the purpose of tracking the offender, though we do not think that there is much in that either. A man named Saddler was arrested on suspicion, and several identified him as the man they saw quarreling with the woman prior to the murder. His clothes, on arrest, were found to be marked with blood. A subsequent telegram, however, says that the man admits having quarrelled with her, but tells a story that is partially confirmed, which shows his innocence of the murder.

MR. BUCHANAN, in introducing his motion for uniting the three Presidency Commands in India under one Command, dwelt upon the necessity of centralisation of the Indian Army, and particularly so in time of war. Sir John Gorst and Sir Richard Temple spoke in opposition to the motion. Sir John Gorst dwelt on the complete variance of opinion of different Ministers and Viceroys on the question of amalgamating the three Presidency Commands, and said that it was anyhow advisable to leave the matter to the Secretary of State for India and his technical advisers. Mr. Stanhope said that the House was not competent to decide the question, the main point of which would be to transfer the political control of troops to another authority; and he promised the necessary further measures for securing efficiency. The motion was then withdrawn.

MR. W. H. SMITH, in reply to a question, said that Lord Cross had urged that the limits of work for children under the Indian Factories Act should be in accordance with the provisions of the Berlin Labour Conference. Why, pray? Do you want labour strikes and other disasters to be as frequent and ruinous in India as they are in England and the continent? The absence of stringent economical rules has made any gigantic conflict between capital and labour in India impossible and interested pseudo-philanthropy should on no account be allowed to interfere with the present order of things. Those who are on the spot ought to know better, and Berlin Conference has no charm with them. It is satisfactory to learn, however, that the philanthropy of Great Britain is not seriously bent upon interfering with the labour question. In the House of Commons on Wednesday night, Sir John Grost, replying to a question, said that a further commission of enquiry into the question of Indian factory labour was not intended at present. The Government, he said, proposed to legislate upon the whole of the information available. It was not intended to protect adults beyond fencing in machinery, and granting a half-hour's rest in the middle of the day. The interference with the English law itself seems to be very much deprecated. Sir Henry James's Factory and Workshops Act Amendment Bill to amend the Act of 1878 was read a second time, and was referred to a Grand Committee, which will also consider the proposals of the Government Bill dealing with the same Act. All sides of the House have pronounced against interfering with the hours of labour.

IN the House of Commons on Thrusday night Sir W. C. Plowden brought forward his motion for securing facilities for the discussion of Indian affairs which, after a short discussion, was carried without a division. Sir John Gorst suggested that it would lead to a desultory discussion on Indian affairs, but ultimately gave his consent to the same. There was no opposition and Mr. W. C. H. Smith and Sir John Gorst left Sir W. C. Plowden's motion to the decision of the House. This looks slightly hopeful.

THE Select Committee appointed to report on the Age of Consent Bill were directed to submit their report in five weeks. That term expires with the coming week, and the Bill will, under the usual routine, come up before the Viceroy's Council on Friday next, the 27th instant. A little bird whispers to our ears that the Select Committee has not done much work during the last four weeks and may not be ready with its report on Friday. The bulk of the representations received from all sides must have fairly staggered our legislators. But indefinite delay with Damocles' sword hanging on our heads is not what we want. We want a definite postponement or total abandonment so that the country may have peace and rest, and we may have time to look about us.

A CENTRAL Office to arrange all work in connection with the Age of Consent Bill, the want of which was very much felt during the last few weeks, has been opened at No. 45 Beniatollah Lane. Raja Peary Mohun Mukerjee, Raja Sasi Shekhuressur Roy, Pandit Sasadhar Tarkachuramani and others will supervise it.

MR. B. G. Tilak, writing from Poona, explains at length the bearing of the Sastras on the Consent question. His letter concludes:—"I might go on quoting more authors if I like, but these are enough to show that Dr. Bhandarkar's interpretation of the *parisishta* is a modern invention. Of course there are exceptions. But like all exceptions, they prove the rule. Without fear of any contradiction I may, therefore, state that from the earliest times of the *sutras* down to the present day, a period extending over not less than 2500 years, this has been our *Sastra* and practice. If you want to rely on it, take it *as it has been* and *as it is*. If not, that is a different matter altogether. I hope this will put a stop to all the ludicrous perversions and misinterpretations of Hindu Sastras.'

THE following extract is taken from the article on "Indian Affairs" which appeared in a recent issue (January 26th) of the *Times*.

The two most important representatives of this latter class are the Hon'ble Sir Romesh Chunder Mitter and the Raja Peary Mohun Mukherji. The former gentleman, after a distinguished career at the Calcutta Bar, became one of Her Majesty's Judges of the High Court, and retired, having acted as Chief Justice of Bengal, the highest judicial office in India. Since his retirement from the Bench he has been appointed a member of the Viceroy's Legislative Council. Throughout a long life of public usefulness Sir Romesh was identified as a fearless, although cautious, man of progress. The opposition of such a man in his place in Council, to the Bill for raising the age of consent is a fact that no Viceroy can afford to disregard. Yet, when the fullest weight has been allowed for the authority and judicial sagacity of the late acting Chief Justice his opposition appears, from the telegrams to be mainly based upon legal grounds. But in India, as elsewhere, lawyers differ. For, while the late acting Chief Justice of Bengal refuses to advance further than the practices sanctioned by the sacred Hindu texts, the former Chief Justice of the great Hindu State of Indore has published a pamphlet strongly advocating an advance far beyond what is comtemplated by Lord Dufferin's measure. The late Chief Justice of Indore thus sums up his position, quoting the words of an eminent Brahman statesman:—"He depends upon justice, upon the Hindu Shastras, upon civilization, upon commonsense." The truth is that, however eminent may be the legal authorities opposed to raising the age of consent in the case of child brides, a mass of legal opinion in support of that change, including interpretations of the law by Brahmans of unquestionable learning, has grown up, and is now arrayed on the other side. It would be presumptuous for English laymen to attempt to pronounce between these conflicting sets of opinions. Different developments of Hindu law regulate the domestic life of the Hindus in different provinces. It should not, however, be disguised that the opinion of the late acting Chief Justice of Bengal is the most authoritative single opinion which can be given on purely legal grounds.

The opposition of the Raja Peary Mohun Mukharji is more serious from a political point of view, for it means that the leaders of the high-caste section of the landed gentry in Lower Bengal are ranking themselves against the measure. The Raja is still in the early prime of life. He received every advantage which English education could give, and he so amply profitted by those advantages as to become one of the model landholders in Bengal. He, too, has been heretofore identified with the party of progress in India. One of the last acts of his father, a venerable Brahman, who had been present at the siege of Bhurtpore, 1826-27, was to welcome the Indian National Congress, at Calcutta, exactly 60 years later. The present Raja threw the weight of his authority into the same cause. In the Viceroy's Council he sprang forward to the leadership of the landed proprietors of Bengal, during the long discussions upon rural economies which preceded the passing of the last Tenancy Act. In his own estates he is known as a munificent promoter of education, female not less than male. Like his father before him, he throws open his unrivalled library of Indian literature to the public—a storehouse of books and periodicals which ranks first among the free libraries in the districts of Bengal. The fact that a great landowner so public spirited and so enlightened should find it his duty to oppose Lord Landsdowne's measure is, again, one which no Viceroy can disregard.

The writer would have taken a more correct view of the opposition to the Age of Consent Bill if he had known that far from our social economy being viewed with growing disfavour by the educated classes, it is the great body of educated men who are in touch with Hindu Society, and that it is the rising generation of graduates who have come to the front of the opposition ranks. The Bill does not commend itself to the Mussulmans to the extent he supposes. Their qualified support of the Bill may be properly regarded as its condemnation.

THE supporters of the Bill in Calcutta have wisely determined not to hold a public demonstration for strengthening the hands of Government, as they call it, because they are anxious to avoid widening the breach with the Hindus, we are told. The real motive power of such wisdom, however, seems to be misgiving

as to success and one way or the other their action is prudent so far. But if they really wanted to avoid the unfortunate breach and not to "weed out orthodoxy" from the Congress camp they might have well spared themselves the trouble of interfering in what concerns them not. When they admit existence of the evil in their community, however nondescript it may be, they are perfectly welcome to take the necessary steps to root it out without legislative aid. Why should the whole country have been plunged into the vortex of an unhealthy agitation and why should the nation's real work have been brought to a standstill so recklessly and so unjustifiably? They may support the Bill, strengthen the hands of Government, hold public demonstrations, appoint committees, or wait in deputation and for the nonce palm themselves off as the representatives of the intelligent majority on a willing Government. But the day of reckoning may not be far off when their foolish zeal and mischievous indescretion will recoil not only on their own wise heads, but the common cause which some of their glorious band have from the beginning been doing their best to ruin. In Bombay they were to have held a public demonstration in support of the Bill though it has been abandoned in Calcutta. They have done their worst already and we have nothing further to fear.

A VERY largely attended mass meeting was held at Sealdah on Sunday before last, which was addressed by Kumar Sreekrishna Prasanna Sen and Pandit Sasadhar Tarkachuramani. The Kumar's powerful eloquence enthralled the vast audience as long as he spoke and at the end the meeting enthusiastically adopted resolutions in condemnation of the Bill. The singular energies and powers that the devotee has been displaying in regard to the present agitation entitles him to the highest praise. Day after day and week after week he has been addressing large meetings of all shades of opinion, and equally and invariably successful have been his efforts to carry conviction where doubt and misgivings might have existed before. Professional villifiers may say what they like of him; it will not in the slightest degree harm the Kumar or the cause of his adoption.

MR. HUME has written a third letter yet to the *Statesman* regarding the Bill, which shows that he and a hundred friends of his are at last beginning to see the unwisdom of their move in supporting the Bill in its entirety. A compromise is now proposed to the effect that a section may be added to the effect that carnal premature knowledge should be punishable by 3 years' rigorous imprisonment, that the age limit of girls be from 10 to 12 in case of husbands, and 12 to 15 in case of non-husbands. Mr. Hume tells the public that Sir Romesh Chunder Mitter and his party would accept the compromise if instead of 12 the limit in the case to married girls were to be the attainment of puberty. That is the veritable bone of contention, and if the Government and its reforming supporters could see their way of accepting Sir Romesh Chunder's suggestion all agitation would stop at once and an understanding arrived at. But that is evidently not the object in view and Mr. Hume's hundred friends declare that, from close enquiries—in their own hundred families of course—they find that the majority of girls menstruate soon after 11, and they challenge Sir Romesh to produce a single case of a middle class Bengali girl who has not attained it at the age of 12, and hence they say that his proposal would give even to the majority of girls 6, 8 or 10 months *less*, instead of more protection. What a terrible calamity indeed, and the only wonder in connection with it is that the country for the last few thousand years could be kept alive. Mr. Hume concludes that this objection is fatal to Sir Romesh Chunder's amendment, and all prospect of a peaceable compromise vanishes into thin air. Apart from the *Sastric* aspect of the question, will Mr. Hume and his hundred friends adduce one iota of proof or statistics to establish that ante-puberal consummation is attended with any injurious results either permanent or otherwise and involving risks to life and limb? They assume social as well as physiological facts in their favour and treat the whole situation as if some imminent danger to the common wealth and the community have to be summarily averted at any risk. Sound legislation should certainly not be based upon such assumptions.

UNFORTUNALELY the Maharaja of Darbhanga is considered a supporter of the Consent Bill though he has serious objections to the details of the Bill. He does not consider that the evil at all prevails in his part of the country, and, therefore, as a perfectly innocuous measure so far he finds no objection to the Bill. By a similar process of reasoning can it be shown that as the evil of pre-puberal consummation does not exist in our part of the country either, the Bill is wholly unnecessary, than which no severer condemnation can be passed on any law. In his letter to the Bengal Government the Maharaja declares that he has a very strong sympathy with the motives which have actuated those opponents of the Bill, who desire to maintain intact the religious sanctions and customs of the Hindus. Exactly so. The Maharaja is perfectly right in saying that no one could contend that Hindu Sastras give any countenance to such an act of cruel oppression as was established in the notorious case of Hari Mohun Maiti. No one does contend in this way, and it *is* desirable to protect children of tender years from similar acts of cruelty and oppression. The outrage which Hari Maiti attempted both Hindu *sastras* and Hindu Society alike denounce, and there is a vast sea of difference between injurious pre-puberal and innocuous ante-puberal if you let alone the question of age limit. The two are parallel cases by no means. It is here where the Maharaja forgets to draw the line, and his opinion cannot be taken as supporting the Bill. On the contrary it condemns it in the most unmistakable terms when the Maharaja says:—

> The Bill may lead to malicious prosecutions, and that young wives may be dragged into Court solely for the purpose of disgracing the family. If the Government could see their way to insert some provisions in the Bill to safeguard the community against contingencies of this sort, I think that much of the present opposition to raising the age of consent from ten to twelve years would die away. This can very easily be done by making it compulsory on the Magistrate to hold a personal enquiry in all such cases, and not let the police who as a class have by no means an enviable reputation in India for honesty), have the chance of using any oppression.

THE meeting at Babu Romanath Ghose's house was as crowded as it was influential, and it was presided over by Raja Rajendranarian Deb Bahadur, who had been misrepresented to be in favour of the Bill by its supporters. He was unable to attend the Sobhabazar meeting, and old and infirm as he is he felt it his duty to be present at the meeting. When he came to know of the wicked slanders that were being persistently circulated by some interested persons, taking advantage of his infirmities, he gave the most direct and emphatic lie to their mis-statement. He said so in as many words both in his opening and concluding remarks, and when a vote of thanks proposed by Babu Girindra Chunder Ghose and seconded by Babu Pasupatinath Bose was carried with acclamation, he disclaimed all merit but said that he had simply done his duty, the omission of which he would regard as sinful. A similar falsehood was being circulated about another leading Hindu citizen, Babu Kumud Kissen Mitter, who also took the opportunity of giving the slander the lie direct not only by being present at the meeting but by taking an active part in it.

Raja Rajendranarain Deb was assisted in his presidential duties by Raja Sasi shekhuresswar Roy. In an eloquent appeal the Raja pointed out the many legal difficulties that would follow the passing of the Bill,—difficulties affecting the very Inheritence law of the Hindus. He was followed by Babu Gonesh Chunder Chender, who emphasised his remarks in a burning speech and declared that child-marriage was the corner-stone of our social structure, and anything tending to interfere with it must be deprecated. Badu Jadu Lal Mallik and Babu Kally Nath Mitter spoke to a resolution demanding a Commission of Enquiry as to the existence and extent of the alleged evil, and made it clear beyond the possibility of doubt that the evil existed nowhere except in the heated imagination of the reformers. This is the first resolution of its kind adopted in the opposition meetings, and we trust larger attention will be paid to it, for with existing materials there can be no honest legislation. Prove the necessity of interference before you interfere, and in that behalf collect evidence by Commission in the first instance, The Sastric aspects of the question were exhaustively spoken to by Mahamahopadhyaya Rakhaldas Nayaratna, Pandit Gopal Prasad Miser and Pandit Rajkumar Nayaratna. Among the other speakers were Babus Apurba Kumar Ganguli, Babu Amritalal Bose, Babu Bijoy Kissen Dutt of the Hatkhola family, and Raja Mahendralal Khan of Narajole. Kumar Sreekrishna Prasanna Sen poured forth another torrent of eloquence and the proceedings terminated with an announcement that Kumar Indra Chunder Sing proposed to hold the meeting we have referred to elsewhere.

ON Wednesday evening another important meeting was held at Barabazar. More than a thousand leading up-country merchants and tradesmen met at the house of Babu Kanailal Set, and condemned the Bill in unmeasured terms. Some notoriety-loving Marwari gentlemen who rushed into print in support of the Bill in the name of their countrymen, must have been taken aback by the demonstration.

LOCAL.

THE AGE OF CONSENT BILL.

FULL TEXT OF BABU GANESH CHANDRA CHANDRA'S SPEECH AT THE PATHURIAGHATA MEETING.

It is with considerable amount of difference that I rise to move the resolution entrusted to me, for I feel that it ought to have been in the hands of some gentleman of much greater ability than I can pretend to lay any claim to. Gentlemen, my only apology for taking up the task is that I yield to none in the intensity of feeling and anxiety for the community to which I have the honor to belong.

Before I enter into the subject of the resolution, I wish to say a few words with regard to the Hindu community mentioned in the resolution. In speaking of Hindu community I wish it to be understood that my remarks are confined to the province of Bengal, for, my knowledge of the other provinces is not such as enables me to speak of them with any amount of authority.

Now, Hindu Society in Bengal may be said to be divided into *three* classes, *viz*: the orthodox class, the Brahmo class, and the class recently formed of Eng-and-returned Bengalis.

The orthodox class have up to the present time adhered to the ancient customs and usages of the Hindus including early marriages.

The Brahmos consider that they are not bound by those usages and customs, and with regard to their marriage law they have got an Act passed by the Government peculiarly adapted to themselves, which among other things requires a declaration by the persons marrying that they are not Hindus.

England-returned Bengalis, with a very few honorable exceptions whose number may be counted on one's finger's end, have themselves abandoned Hindu Society and religion. They do not consider themselves to be bound by the injunctions of our *sastras* and the rules prescribed by the immemorial usages of the Hindus. They have formed a *jat* of their own, and are free to introduce among them any reform they choose. Their tendency, however, is, as I have observed, to destroy Hindu usages and customs and to bring down those who observe Hindu usages and customs to their own level.

To our misfortune another class has sprung up consisting of men who profess to belong to Hindu Society, but who have, to judge by their acts, proved traitors to the religion of their forefathers. It is needless to take any notice of this class.

Of the three classes I have mentioned before, the proposed legislation will affect only the first mentioned class, who, I may say without any fear of contradiction, form by far the largest majority of the people of the

country. The other two classes I have mentioned not being affected by the proposed legislation, I venture to think, are not entitled to have any voice in the matter. Their interference in the present controversy is, therefore, uncalled for, and ought not to influence Government in its legislative action in this matter. Such being the constitution of Hindu Society which is to be affected by this legislation, let us see how it will control our social usages and customs.

In considering this subject we must first enquire into the condition of life under which we live; or in other words, the mode of life pursued by Hindu girls from the time of their marriages at an early age to the time of their becoming full grown women and mothers of children. I am sure, gentlemen, that you will all agree with me when I say that between the time of the marriage of Hindu girls to the time of their attaining puberty they generally live with their parents, except that on occasions of religious festivities and ceremonies in their husbands' families they are brought to their husbands' houses for temporary residence. But when they attain puberty certain religious ceremonies are performed, which are popularly known as second marriage rites, and then the married couple enjoy, and are allowed to enjoy, their marital rights. The chief object of the proposed legislation is to postpone this till the statuteable age.

I shall take this opportunity of publicly declaring that those who say that our men and women commence the enjoyment of their marital rights before the women attain puberty, are gross libellers of our society and utterers of deliberate falsehood.

That the ceremony of second marriage is enjoined by the *sastras* we have the highest authority to support us, *viz*: that of the Hon. Sir Romesh Chunder Mitter, who for nearly 15 years was the expounder of Hindu Law in the highest tribunal of the country, and whose decisions have uniformly commanded the highest respect and esteem of all classes of society, both Indian and European.

Gentlemen, Sir Romesh Chunder Mitter in his speech in the Legislative Council has shewn conclusively by arguments unanswerable that the proposed legislation is unnecessary, and in support of his contention he cited the decision of the eminent Judge Mr. Justice Wilson, in Hari Maiti's case, where it was decided that the existing law was enough to punish persons guilty of cruelty to their wives, be they child-wives or grown up women.

Gentlemen, this question is so blended with the question of early marriage that it is utterly impossible to separate the one from the other. Hindu Society is so constituted that early marriage is a necessary institution for the preservation of our social order. This is not the time nor the place to discuss the advantages of early marriage of women upon our society, suffice it to say that its abolition will destroy the systems of joint family and caste prevailing among Hindus. For instance, if Hindu women were at liberty to select their husbands according to their own choice at an advanced age, we can all foresee what the result of that would be upon our caste system and the system of joint family.

Now, turning to the disastrous consequences of the proposed legislation, gentlemen, so much has been written upon this subject in the Press and said in public meetings that it is quite useless for me to reiterate them and detain you. I shall only content myself by adverting to one circumstance which occurs to me, and which I have not found to have been raised or discussed. It is this: Suppose a Hindu wife, married according to the Hindu rites, gives birth to a child before the statuteable age, and her husband is transported according to the proposed law: what is to be the legal status of such a child? The marriage of its parents would be a valid marriage according to the Hindu law, but the consummation of marriage would be against the provisions of the statutory law of the country, and the birth of the child, therefore, illegal. According to the Hindu law, as current, such a child would not come under the ordinary rules of exclusion of heirs. What would then be his position? Our legislators will have to take this matter into serious consideration, and make due provision in the law in this respect. Then again, if the husband on his return from his transportation takes back his wife and cohabits with her and begets other children, what would be the relationship between his child born before his transportation and those born after his return? It would thus appear that the proposed legislation will of necessity require an amendment of the marriage law and law of inheritence of the Hindus,

The dissatisfaction and discontent which the proposed measure has already created in its Bill stage clearly show how they would be intensified if the Bill is passed into law.

Gentlemen, the previous history of the country clearly shows that nothing creates so much dissatisfaction and discontent among the people of this country than an interference with the tenets of their religion and the time-honored usages of the country.

One word more, and I have done. The pointed remark of Lord Dufferin that the so called reformers of our country are composed of a microscopic minority, and that they do not represent the views of the body of the people, is proved to demonstration by the action of our so called reformers.

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Correspondance.

THE EXPRESS TEXTS OF THE SHASTRAS AGAINST THE AGE OF CONSENT BILL.

To the Editor of the Hindoo Patriot.

SIR,—I am glad to find that Dr. Bhandarkar has reduced the Shastric controversy to two definite issues. It was no use fighting over 'mandatory' and 'permissive' precepts, for howsoever plausible the learned Doctor's new interpretation might be, his view, as I have pointed out elsewhere, was in direct conflict with the almost unanimous opinion of the great Hindu divines, such as Madhav, Vijnaneshwar, Kulluka, Medhatithi, Govindraj, Anantdeva, Gopinath Bhatta and several others, all of whom *expressly state* that the precepts of Manu, Yajnavalkya, Parashara, Gautama, Baudhayana and other *smriti*-writers, enjoining intercourse on puberty days, are 'mandatory' at least until the birth of a son. In the face of these high authorities, who have been regulating our ceremonial law for some centuries past, no amount of quibbling, no modern "grammar and propriety," and I may say, no leaders in English dailies, will make us believe that our ceremonial law is otherwise than what the greatest and the most learned of our divines have stated it to be.

Dr. Bhandarkar, therefore, was right in confining the controversy to *express* "texts" and "statements," declaring that the *garbhadhana* ceremony must be performed on the occasion of the *first* course. He *admits* that according to a passage in the Ashvalayana *Grihyaparishista*, on which the whole of this ceremony is founded, one part of the *grabhadhana* ceremony, *viz.*, the *pra, atya homa*, which consists of certain number of oblations to the fire, must be performed "on the occasion of the *first* course," for it is so expressly ordained. But as the passage says that the *grabhadhana* should be performed "on the occasion of *ritu* (course)," without expressly stating it to be the first *ritu*, the learned Doctor ventures to suggest that this principal part of the ceremony can be put off to *any other* course, or in lawyers' language almost *sine die*. Dr. Bhandarkar now wants to know if there are any express texts, or statements of writers like Narayan Bhatta, that will contradict this ingenious discovery of the nineteenth century, in our ceremonial law. My reply is in the affirmative. I shall not reply on provincial authors like Raghunandana, but shall give quotations from *smritis* and such *prayoga* works as might be, to use Dr. Bhandakar's words, "considered as laying down the *sastra* for all India."

The first express text I quoted was the *Ashvalayana smriti*, which clearly states that "a twice-born should perform the *garbhadhana* on the very first course." But the Doctor meets me by alleging that this *smriti* is spurious. And why? Because Dr. Bhandarkar could not find therein certain verses which the Hindu divines in their works, have attributed to Ashvalayana. I have since looked into the matter, and I am sorry to say that "the critical eye" of Dr. Bhandarkar has again failed him in this emergency. He appears to have forgotten that there are two Ashvalayana *smritis*, the *Brihat* (large), and the *Laghu* (small); just as we have *Brihat* Manu and simple Manu, *Brihat* Parashara and *Laghu* Parashara and so on. Now the quotations, alluded to by Dr. Bhandarkar, are *all* taken from the *Brihat* Ashvalayana, and we can not expect to find them in the *Laghu Smriti*; and not finding them there jump to the conclusion that it is spurious! Having thus shown that Dr. Bhandarkar's reason for considering the *Smriti* to be 'spurious,' is the result of misapprehension pure and ssmple, I may add that the text quoted by me, is to be found in Dr. Bhandarkar's MS. of the *Smriti* and also in the two MSS. I have now with me. It is, as I have previously shown, also quoted by Anantadev in his *Sanskar Kaustubha*, a standard work of reference in his ceremonial law. Will Dr. Bhandarkar still consider, not only the text, but the whole *Smriti* as spurious! I may further observe that as a scholar, and a critical scholar too, Dr. Bhandarkar should have stated at first in his note that though Anantadev quotes a text, it appears to be spurious for such and such reason. But not only we have nothing of the kind, but on the contrary we are directly told that "*no text* has been brought forward, *inter alia*, by Anantadev enjoining the *garbhadhana* on the occasion of the first or any specific course." I admit that this circumstance alone will not justify us in considering the 'spurious' theory to be a *post facto* discovery. But still the omission, as well as the direct statement, in Dr. Bhandarkar's first note are worth noticing in this connection.

Dr. Bhandarkar has, however, done me a service. In attempting to prove the spuriousness of the *Laghu* Ashvalayana, he has proved beyond doubt the genuineness of the *Brihat* Ashvalayana *Smriti*. Thanking the learned Doctor for the service he has rendered, I shall quote my *second express* text from this *Smriti*. In its section as the consummation ceremony we have the following verses:—

"Marriage should not be consummated when the wife is immature.....A man should have no intercourse with his wife before she has attained puberty...When she has attained puberty, on an even day, *in the morning* he should have a festival, feed Brahmins &c...*In the evening* after bath should enter the (sleeping) apartment with his wife &c." Finally we have the well-known verse quoted by Dr. Bhandarkar himself in his first note, "If the *garbhadhana* ceremony is *not done*, he who is born of her becomes sinful."

Now what is this but a paraphrase of the Ashvalayana *Grihya-parishista*. Instead of the words 'day' and 'night' as in the *parishista*, we have 'morning' and 'evening' and who can say that they are not of the *same* day! Here then we have another *express text* to prove that the *gar-*

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bhadhana must be performed on the night of the day on which the *Prajapatya* is performed. The *Prajapatya*, according to the *parishista* itself, must be performed, as admitted by Doctor Bhandarkar, on the first course. Thus the whole ceremony, including both the parts, must be performed on the same day and night. No amount of quibbling can subvert the position. I must mention that all these verses have been quoted in almost all *prayoga* works, thus placing the authenticity of this *smriti* above any suspicion. This also proves that the ceremony in those days was the same as now in practice. In fact there is a clear continuity.

But to remove all lingering doubts on the subject, I shall take the *third* express text from the *Chaturvimshati smriti*. This *smriti* is so largely quoted in the *nibandhas* of Kamalakar, Nilkantha, Narayanbhatta and others, that according to Dr. Bhandarkar's text itself, its parentage is unquestionable. It professes to summarise the views of 24 *smriti*-writers and hence the name. It says :—

"In the *jataka*, and other ceremonies *Vridhishradha* should be everywhere performed. On the *first* course a Brahman should perform the *Garbhadhana*."

I am indebted for this quotation to Mr. Damodar Shastri of Poona and it is to be found in the MS. copy belonging to the late well-known Gangadhar Shastri Datar of this city.

Thus instead of one "spurious" text, we have *three* authentic *smriti* texts, *expressly* and *directly* opposed to Dr. Bhandarkar's inerpretation of the *parishista*, which with wonderful ingenuity tells us that a preliminary part of an essentially one whole ceremony can be performed to-day, while the principal part thereof can be put off almost *sine die*!

I now proceed to give some express "statements" from the *prayoga* works of Narayan Bhatta and others, which, in the extensive Hindu ceremonial literature, come next after the *smritis*.

The first work, and the *fourth* express statement, I shall quote is the *proyoga-parijata* of Nrisinha. The writer, in giving the ceremony, quotes the *Grihya-parishista* and the *Brihat-ashvalayana Smriti* already given above, as his authorities for the details of the ceremony. He also gives Jayanta's and Shaunka's *prayogas*, and thus describes the ceremony :—

"In the *morning* after bath he should perform the *prajapatya homa*.....*Then in the evening* after daily prayers &c,, the consummation &c."

He, therefore, interprets the *parishista* to mean that the *prajapatya* (to be admittedly performed on the first course) and *garbhadhana* must be performed on the same day and night, and therefore on the first course.

The second work on the ceremonial law I refer to is the *prayogaratna*, popularly called *Narayanbhatti* from the name of its author. It is a standard work of reference on this subject, written by one of the greatest Hindu divines of Benares. The *garbhadhana* ceremony as given in this work is based on the above quoted passage of the *parishista* of Ashvalayana. He says :—

"In the *morning* after annointed bath.....he should perfom the *prajapatya homa*.....After performing *evening* duties he should &c."

Thus clearly laying down that both parts should be performed on the same day and night, on the first course, another statement of importance in this work is "if the first course takes place on a highly inauspicious day or naksatra, then to avert the evil the *shanti* mentioned by Shaunaka should be performed, and until another course on an auspicious day the intercourse should not take place. Thus says Vasistha :—"When the flow commences on a highly evil (day) then *shanti* should be performed and sleeping together should be given up until the appearance of puberty on a desirable day." This shows further that according to Narayan Bhatta *Garbhadhana* as a general rule must be performed on the first course, except when the course occurs on an inauspicious day. This is the fifth *express* statement on the subject.

Mahesha Bhatta in his Hiranya-Keshi-Smarta *prayoga-ratna* takes the same view and says that after the day festivities are over, "then *at night* &c." The day festivities, with this sect of Brahmins, are different from those given by Ashvalayana.

Gopinatha Bhatta in his *Sanskarratna-mala*, another standard work of reference with the Hiranya-kesi Brahmins, quotes the above-mentioned verse of Vasistha and adds "if the day is not *highly* inauspicious *Garbhadhana* is evidently allowed in the same (first) course after a some small *shanti*." As regards the ceremony itself he observes "in the *morning* after duties &c." and afterwards "*then at night* &c."; thus expressly laying down that both parts must be performed on the same day and night. This is the *seventh* express statement of the Hindu Shastra.

I have already quoted before, in my last letter the *Sanskar- kaustubha* of Anantadev. It clearly lays down that *garbhadhana* should be performed on the *first* course and expressly states that the passage in the *grihya-parishista* of Ashvalayana must be so interpreted. For, says he, "the day, which is not followed by a favourable night, is not in itself favourable or auspicious as required by the *parishista*."

Nanda Pandita is not explicit on this point. He approvingly quotes the *parishista* and the *Brihat-ashvalayana smriti*, which in fact are the foundation of the *shastra* on this subject, and his view can not, therefore, be supposed to be contradictory to the older writers on the ceremonial law. The same must be said of Kamalkar, and Nilkantha, who come from the same family as Narayan Bhatta and quote the latter with approval. In fact there is good ground for holding that the *garbhadhana* sanskar in the case of Nilkantha, and Kamalakar was performed according to the law laid down by their grandfather, the above-mentioned Narayana Bhatta.

I might go on quoting more authors, if I like. But these are enough to shew that Dr. Bhandarkar's interpretation of the *parishista* is a modern invention, and that all our *smriti* and *prayoga* writers clearly and expressly enjoin *garbhadhana* to be performed on the occasion of the *first* course. Of course there are exceptions, as when the husband is ill, or the first course takes place on a highly inauspicious day. But like all exceptions they prove the rule. Without fear of any contradiction I may, therefore, state that from the earliest times of the *Sutras* down to the present day, a period extending over not less than 2500 years, this has been our *shastra* and practice. If you want to rely on it, take it *as it has been* and *as it is*. If not, that is a different matter altogether.

I hope this will put a stop to all the ludicrous perversions and misinterpretations of Hindu shastra, that find insertion in the papers now-a-days. It is an unfortunate event, that scholars like Mr. Justice Telang and Dr. Bhandarkar should, in the heat of a reform controversy, forget their proper function. They are not called upon to *invent*, but to find out what the *sastra is*, and I am sorry that they should approach the subject in such a spirit. There are hundreds of other subjects where our ingenuity may be better spent. I am &c.,

B. G. TILAK.

Poona, February 12, 1891.

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Government Notification.

Calcutta Gazette.—*February* 19, 1890.

GENERAL.—Second Lieutenant H. E. D'Cruz, Calcutta Volunteer Rifle Crops, is allowed leave of absence for ten months, with effect from the 1st March 1891.

Mr. H. Cox, Joint-Magistrate and Deputy Collector, 24-Pergunnahs, is transferred to the Sadr station of the district of Monghyr.

Babu Chandra Sekhar Kar, Deputy Magistrate and Deputy Collector, Tumluk, Midnapur, is allowed leave for fifty days, under article 291 of the Civil Service Regulations with effect from the 5th instant.

Babu Juggobundhoo Bhuttacharjee, Deputy Magistrate and Deputy Collector, Midnapur, is appointed temporarily to have charge of the Tumluk sub-division of that distric, during the absence, on leave, of Babu Chandra Sekhar Kar, or until further orders, with effect from the 5th instant.

Babu Sitikanta Ghose, Deputy Magistrate and Deputy Collector, Maldah, is allowed leave for three months, under article 291 of the Civil Service Regulrtions, with effect from the date on which he may be relieved.

Babu Gobinda Chandra Dass, Officiating Deputy Magistrate and Deputy Collector, is posted to the Sadar station of the district of Maldah.

Babu Ishan Chunder Sen, Deputy Magistrate and Deputy Collector, Mozufferpur, is allowed leave for two months, under ricle 291 of the Civil Service Regulations, with effect from het date on which he may relieved.

...u Mohim Chunder Ghose, Deputy Magistrate and Deputy C...tor, on leave. is posted to the Sadr station of the district of ...zufferpur.

...r. H. A. D. Phillips c. s. has been grated by Her Majesty's Secretary of State for India an extension of furlough for seven weeks.

Mr. F. C. Barnes, Superintendent of Stamps and Stationary Calcutta, is allowed extraordinary leave for one day, viz., the 18th ultimo, under article 372 of the Civil Service Regulations in extension of the leave granted to him under the order of the 15th August 1890.

The undermentioned officers are vested with the powers of a Collector under Act X of 1870 in the district of Burdwan—

Maulvi Bazlul Karim Deputy Magistrate and Deputy Collector Burdwan.

Babu Nogendra Nath Pal Chowdhry, Deputy Magistrate and Deputy Collector, Culna Burdwan.

Mr. H. A. D. Phillips, Joint-Magistrate and Deputy Collector is appointed to act, until further orders, as Magistrate and Collector of Maimansing.

Babu Mohini Mohan Chuckerbutty, Deputy Magistrate and Deputy Collector Chittagong, is allowed leave for fifteen days under the article 291 of the Civil Service Regulations.

Babu Radha Madhub Bose, Deputy Magistrate and Deputy Collector, Bhagulpur is allowed leave for two months under article 291 of the Civil Service Regulations with effect from the 1st March 1891, or such subsequent date as he may avail himself of it.

Mr. J. C. Williamson, Deputy Magistrate and Deputy Collector, Murshidabad, was on leave from the 22nd October to the 10th December 1890 under article 372 of the Civil Service Regulations.

Mr. T. L. L. Jenkins, Joint-Magistrate and Deputy Collector is posted to the Sadr station of the District of Farridpur, with effect from the date on which he he was relieved of his appointment as offic ating Magistrate and Collector of that district.

Major L. M. Boileau, Station Staff Officer, Barrackpur is appointed to act until further orders, as Cantonment Magistrate of Barrackpur, in addition to his own duties.

POLICE—Mr F. E. Kemp, Assistant Superintendent of Police in charge of the Patna City Police, is transferred to Singbhum and is appointed to have charge of the district police of that district, during the absence, on furlough, of Mr. C. P. Crouch, or until further orders.

JUDICIAL.—Under the authority vested in him by the final clause of section 357 of the Code of Crimal Procedure, Act X of 1882, the Lieutenant-Governor empowers the undermentioned Honorary Magistrates of the Bankipore Independent Bench, in the district of Patna, to take down evidence in criminal cases in theEnglish Language—

Moulvi Syad Afzaluddin Ahmed.
Rai Kristo Chunder Ghose Bahadur.
Babu Gobin Chunder Mitter.
Dr. Akbar Khan.
Babu Binode Behary Banerjee.
Moulvi Mohammad Hamid, B. A.
Babu Bissessur Singh.
Moulvi Syed Mohammad Ibrahim.

The Lieutenant-Governor accepts the resignation tendered by Babu Ram Kumar Rai of his appointment as an Honorary Magistrate of the Srinagar Independent Bench, in the district of dacca.

Babu Jnaendra Mohun Ghose, Temporary Sub-Deputy Collector, Jehanabad, Hughli, is vested with the powers of a Magistrate of the third class.

Babu Nilmadhub Banerjee, Subordinate Judge of Rungpore, on furlough, is appointed to act, until further orders, as Judge of the Courts of Small Causes at Krishnaghur, Ranaghat and Bongong.

Mr. A. Ahmad, Officiating Joint-Magistrate and Deputy Collector, Manbhum, is vested with the powers to try summarily the offences mentioned in section 260 of the Code of Criminal Procedure. Mr. A. Ahmad is also vested with powers under section 110 of that Code.

Babu Gobinda Chundra Das, Officiating Deputy Magistrate and Deputy Collector, Maldah, is vested with the powers of a Magistarte of the third class.

Babu Ram Podo Mukerjee, M.A., B.L., is appointed to act as a Munsif in the district of Dacca, to be ordinarily stationed at Naraingunge, during the absence, on leave, of Babu Nila Lohit Mukerjee, or until further orders.

Babu Upendra Chundra Chatterjee, B.L., is appointed to act as a Munsif in the district of Faridpur, to be ordinarily stationed at Bhanga, during the absence on leave of Babu Mohendro Lal Gossami, or until further orders.

This Cancels the order of the 10th instant, appointing Babu Bishnu Pada Chatterji to act as a Munsif at Bhunga in Faridpur.

Major L. M. Boileau, Officiating Cantonment Magistrate Barrackpur, is vested with the powers of a Magisttate of the second class.

Major L. M. Boilean, Officiating Cantonment Magistrate Barrackpur, is also appointed to act as Judge of tho Small Cause Court in that Cantonment and is vested with powers for the trial of suits cognizable by such a court up to the value of Rs. 50.

Babu Krishna Mohan Mukerjee, Small Cause Court Judge of Dacca and Munshiganj, is allowed leave for one month viz., seven days uuder article 309 of the Civil Service Regulations and the remsining period under article 305 (b) of the same Regulations with effect from the 3rd instant.

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Mouzah Orjoonpookheria &c. comprising Mouzah Orjoonpookheria and half of kismut Rayegram, half of khaskhamar kismut Rayegram and mouzah Khorda Shahazadpore, Fotapore and halves of kismut Sooloonto, kismut Baja Sooloonto, kismut Dhondonia, and kismut Goneshbati in Turruff Soomoodragouri Towjee No. 5295.

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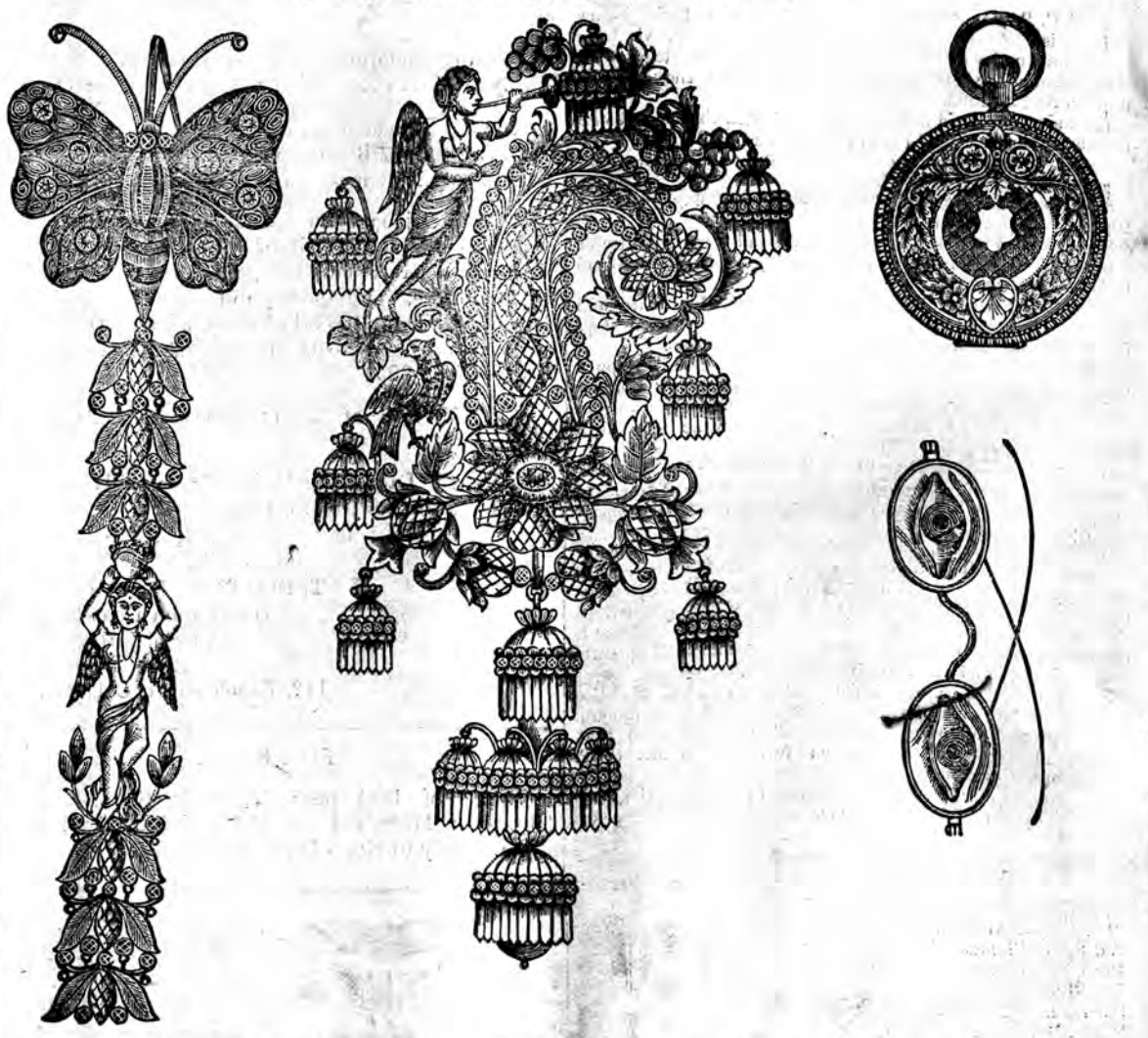

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